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This Is Heathenism

Page 377

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Dr. William Culbertson, president

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Vol. 57

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ERNEST D. CHRISTIE
Publication Manager

WILLIAM CULBERTSON
Editor

WAYNE CHRISTIANSON
Assistant to Editor

Vol. 51

FEBRUARY, 1951

No. 6

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Cover Photograph By Gordon H. Smith
Youth Supplement Cover by Ira Marrs

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Published at Mt. Morris, Ill., by The Moody Bible Institute of Chicago
Address all correspondence for publication to MOODY MONTHLY,
820 North La Salle Street, Chicago 10, Ill.

Copyright, 1951, by The Moody Bible Institute of Chicago Printed in U.S.A.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.
POSTMASTER: Please return all undeliverable magazines to Moody Monthly, 820 N. LaSalle Street, Chicago 10, Illinois, U.S.A., on Form 3579. Postage Guaranteed.

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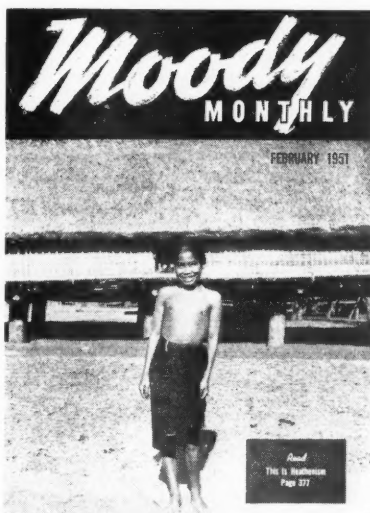
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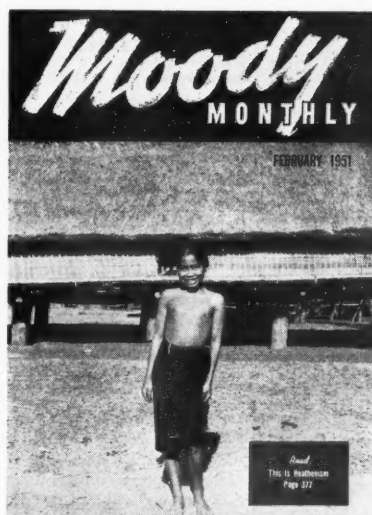
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MIXING BOWL

MRS. WILLARD ALDRICH

A Father's Love

YOU can never tell about a man," thought Mommie, scraping at the burned stuff on the stove. "Here I thought I was doing the best thing, trying to break Taddie of the habit of climbing out of bed in the middle of the night. I'm glad Daddy is that way, though," she added, shaking scouring powder on the worst spots.

For three nights Mommie had gently lifted Tad, plastered up against his Daddy, and carried him back to his own bed. And then the next morning she explained, "You see, Tadsie, when you get in on Daddy's side, you crowd him so that he doesn't sleep so well—and neither do you."

"Yes I do, I sleep real better. I like to get in by Daddy, I do."

And at night when she tucked him in, Mommie remarked, "Let's stay in your own beddie tonight, all night, shall we? You're such a big boy now—three and a half."

For three nights Tad stayed in his bed, and Mommie praised him to the skies, feeling pleased with her carefully conducted campaign.

A few nights later Daddy was just drifting off to sleep and in a sleepy drawl remarked, "You know, I miss that little tyke crawling in by me." Mommie was taken aback. "How does one ever know what to do?" she inquired of no one in particular.

The next morning, talking with Taddie, she asked, "Why do you like to get into bed with Daddy, Tad?"

"Well . . ." he pondered, "well . . . I go to sleep. It gets to be a long time. I get lonesome for my Popsie—so I go to him."

"Well, Taddie, next time you wake up and feel lonesome for him, you just pile out of your little bed and you go and snuggle by Daddy. He gets lonesome for you, too."

Mommie tucked away the sweetness of this little story to think about at a later time.

It kept coming back to her—"I miss that little tyke . . . by me." And "It

This monthly feature appears simultaneously in MOODY MONTHLY and The Doorstep Evangel, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

gets to be a long time, and I get lonesome . . . and so I go to him."

"Like as a father," thought Mommie, "so the Lord . . ." What a picture of a relationship almost too tender to try to put into words.

Does our heavenly Father miss us when we fall to come? And is our love to Him so real and warm that when it "gets to be a long time," we get lonesome—and so we go to Him? Dare we think of it that way? Does He really care that much? And do we?

How well the hymn writer has said it—the love of God is indeed "greater far than tongue can tell." It

"... goes beyond the highest star
And reaches to the lowest hell."

How could it be better measured than in John 3:16? "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

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For these days of the
Age-End

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LIGHT AND LIFE PRESS

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Our Moody Readers

Thirty Thousand Strong

I would like to call your attention to what seems to me an unfortunate error on page 91 of the October number about the Billy Graham meetings in Portland, Ore. You say there were "12,000 on hand" to hear Graham speak to women only. I was in that meeting and personally know there were more than twice that number present. In fact, I heard the ushers complaining that the official report of 30,000 was at least 2,000 short of the fact!—Florence Tyler, Ft. Lauderdale, Fla.

Reader Tyler is right! A mixup in figures resulted in the error.

More Appointments Now

I must tell you what a blessing the October (Soul-Winners) issue of MOODY MONTHLY has been to me. How I have thrilled anew to the faithfulness of the Holy Spirit as I have daily asked Him to make "appointments" for me with those who come in where I work. The articles on soul-winning gave me a renewed concern for the unsaved about me, a sense of my own laxity and a chance to prove again that "He never fails."—Mrs. George Myers, Logansport, Ind.

No Golden Era

I wonder if it is correct to refer, as this article does ("Christian Education and the Home," MOODY MONTHLY for November) and as so many people do, to the good old days of the golden era of the home? Was there ever a time when homes were much better than they are today here in America? If you read the reports and the letters which the old pioneer ministers of a hundred years ago wrote, you note the heartaches, the discouragements which they found in their path, and how little they found the love of God in the homes! There were too few Christian homes in those days also.

The training of parents for Christian homes is . . . most important. It is and always has been neglected.

A good thing to consider for a balanced view on Christian homes of the past is the fact that in George Washington's day the total church population was estimated at 5 per cent, whereas now it is approaching 55 per cent. Of course not nearly all 55 per cent are true Christians, but probably as great a proportion are as in George Washington's day.—Martin P. Simon, editor, *The Christian Parent*, Highland, Ill.

Gospel Gift

At a certain garage where we often have our car repaired, I recently noticed a new salesman who put gas in our car. He was very profane. I said nothing to him about this, but began praying for him.

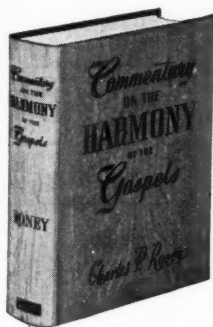
Later the above experience was repeated. I gave him a MOODY MONTHLY. Since that day he has been unusually friendly and I haven't heard any more profanity.

Again I am convinced of the power of the Holy Spirit working through gospel literature.—Ellery Gilbert Aldridge, Gloversville, N.Y.

February, 1951

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Moody Monthly.

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Picked Up Quickly

I do appreciate the MOODY MONTHLY magazines; the men pick them up very quickly. . . . The Lord is blessing and souls are being saved in almost every service we hold. To God belongs the glory, for it is His gospel and only He can give the increase.—Chaplain Earl Stemple, Korea.

Missionary Mailbag

We find it hard to tell you how much MOODY MONTHLY means to us. When we arrived in Africa a little over a year ago we were receiving no Christian literature, hearing no Christian programs over the radio. Besides being cut off from civilization we seemed to have been cut off from all contact with the Christian world, too. We had a real longing for MOODY MONTHLY, for we knew the articles would mean much to us in the way of sermons from which we were isolated. We have found that the magazine has been all of this to us and proves a refreshing season to us as we read it together on Sunday afternoons.—Mr. and Mrs. Harold J. Stevens, Zululand, South Africa.

We have a number of Africans who are more than eager to have the privilege of receiving MOODY MONTHLY when we are finished with it: sometimes a literate leper in our leper village, sometimes the educated postmaster in Bida, the capital of Nupeland over fifty miles away where we send for our mail, sometimes the professing but not practicing Christian clerk of some canteen here in Nigeria. We are sure wherever it travels, it is a source of inspiration, blessing and uplift.—William J. Cairns, Nigeria.

We pass (our copies) on to an African pastor who in turn hands them on to his helpers who are in such need of printed material, and this is the only source for them. I have also given them a number of my Colportage books. Through reading the MONTHLY, one young man has set his mind definitely on going into full-time service for the Lord and even now, while finishing his schooling, he spends all his spare time in the bush villages giving out the Word.—Ruth Cooper, Nigeria, British West Africa.

It is several years now since I was first introduced to MOODY MONTHLY while on active service in North Africa during World War II. I still treasure every copy received since that time . . . It has meant a tremendous amount to me as a Christian. It has done much to keep me looking ahead to that glad day when we shall go to meet the coming Lord in the sky.—R. Laubscher, Pretoria, South Africa.

When I was away in a mud hut in the heart of the Congo, how I longed for something bright and pretty to cheer the human loneliness. I even stuck up a little red ribbon where I could see it for something bright to cheer the gray mud walls. So I think how cheering MOODY MONTHLY lovely covers must be to missionaries far away from civilization.—Frances A. Roberts, Cape Town, South Africa.

For the Bulletin

The materials in your **MOODY MONTHLY** are always excellent, but some of the November, 1950, articles have been such gems that I would like to write and ask copyright permission to reproduce two of them in my church letter.

I refer to the editorial, "Challenge of the Children," and Robert G. Lee's article entitled "Weighed and Found Worthy."—George K. Bowers, Altoona, Pa.

Suggestions Welcome

What about an article or two from Dr. H. A. Ironside?—William Henderson, Belfast, N. Ireland.

I have been getting **MOODY MONTHLY** for several years now. . . I like it and praise the Lord for it. However, I think it would be of even more value to have more actual material in it that could be used in children's and young people's work (programs, services, object lessons, flannelgraph ideas, etc.).—Kenneth W. Noyes, St. Louis, Mo.

Let me compliment you on your choice of photographs for **MOODY MONTHLY**. They are so attractive that a person not interested in spiritual things would be attracted to the magazine.

Why not start a continued story for children each month and make it a family magazine?—Mrs. Howard M. Meyer, LaGrange, Ill.

Criticisms, comments and suggestions from **MOODY MONTHLY** readers are always appreciated. These, like others, will be given careful consideration.

Warnings Needed

I am grateful for the occasional mention you make warning us against modernism, the Federal Council, and the modern trend toward a super-world church. I realize we must be very careful not to be contentious, but people need to be warned as to the work being carried on that is not scriptural, and in which those who co-operate must compromise.—Mrs. Harold W. Goris, Lafayette, Ind.

"Inter." Is the Word

I consider **MOODY MONTHLY** the backlog of religious periodicals because of its undenominational yet interdenominational attitude.—Adella H. Wietor, Spokane, Wash.



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Editorials

Founder's Week In a Year of Crisis

For nearly half a century, Founder's Week at Moody Bible Institute has marked the anniversary of D. L. Moody's birth. This year—unless world affairs shift suddenly and completely—the conference from February 5 to 11 will convene against the darkest setting in all this half century. Certainly an hour of crisis is approaching swiftly—crisis for the Church, for the individual believer and, most important, for the cause of Christ.

For believers, however, these days should not be days of pessimism or defeat or even fear. *We are approaching the victory time of our Lord!* This is not only a time for lifting up our heads in anticipation of redemption, but it is also a time for conquest—for storming the very bastions of Satan before his final downfall.

As never before, it is a day for being strong, for putting away sin, for putting on the whole armor of God, for strengthening the roots of our understanding of the Word. It is a day for personal holiness, for prevailing prayer, for confidence in the power of God and His mighty gospel; for working, witnessing, trusting.

At least a little time yet remains in which the Church may prove her love for her Lord, in which she may reach out to the lost for whom Christ died, in which she may keep faith in a time of testing. Let us use it well.

To every church fellowship, every pastor and lay leader, every individual believer, we commend the words of Scripture which will be before the eyes and hearts of those who share in this year's Founder's Week conference: "Spare not: lengthen thy cords, and strengthen thy stakes"; "Keep the fortress, watch the way . . . fortify thy power mightily" (Isa. 54:2; Nah. 2:1, A.S.V.).

Sunday School Lesson Materials

"Sunday Schools Don't Teach" is the title of an article which recently appeared in one of our national magazines. Dr. Hampton M. Jarrell, its author, is a professor of English at a college in South Carolina. While the basic material for

his conclusion is drawn from a restricted group (thirty-four juniors and seniors who are English and history majors in one of his classes), who can doubt that it is fairly representative? That the test involved a women's college in the so-called Bible belt might even—perish the thought—lead to the conclusion that the findings were better than average!

In answer to ten simple questions which allowed the student to give any information at all about ten designated biblical characters, the teacher received amazing replies. Though he graded very indulgently, none of the students answered all ten questions correctly. Two missed only one. One was unable to get a single question right. Fifteen out of the thirty-four left a blank for every one of the ten names except Pontius Pilate, which only three missed.

The professor's justifiable conclusion is: "Though many of my students are intelligent and well educated [we might raise some questions as to the quality of such education], few of them, I concluded, have any clear notion of what they believe or why they believe it." His indictment of the Sunday schools logically follows, since most of the students were Protestants who had in greater or lesser degree attended church and Sunday school.

Now, that there are time-honored answers that have some weight is true: the brief time in Sunday school, the spasmodic attendance of many pupils, the failure of the home to back up the Sunday school. But even when all this is said and more is added, there is still the fact, and there is still the failure of the Sunday school.

We do not agree with the author's summary dismissal of the home with the statement, "We are so conditioned to delegating our responsibilities to others that I do not have much hope for adequate biblical or religious instruction in the home . . ." Nevertheless we believe he has the facts on his side when he says of certain Sunday schools:

"They teach sociology, political science, economics, and international relations, all with the assurance of divine authority, which makes easy the solution of the most complex social problems. The Bible, particularly the New Testament, serves largely as a grab bag of arguments for

or against whatever current practice or ideology the writer is defending or attacking.

"Verses extracted from the various Gospels and stripped of their context serve to flavor sure-fire panaceas for all the ills of our complicated industrial system. Or they provide a one-shot cure for the international maladies of a sick world . . . The dominant tone of much of this material, too, is argument rather than explanation, indoctrination rather than education, propaganda rather than teaching, all with an assumption of absolute truth."

Unfortunately, there is much Sunday school material of which the above is true. The professor is right in his plea for the teaching of the Old Testament, for a systematic presentation of Christian doctrines, for emphasis on apologetics and for careful biblical study.

Here is another underscoring of the fact that we should get back to the Bible. Fundamentalists have been crying this for years. It is the only answer. We—the people of the United States of America—have slipped our moorings, we are adrift, we are on the shoals of disaster. Even now, however, it may not be too late. God help us to arise to laugh the laughter of scorn and derision at the "know-it-alls" with their social gospel, and to let the Word of God speak. But one thing more is needed: the Word of God must be obeyed.

"Redemption Draweth Nigh"

Recently a friend sent us several copies of *The Jerusalem Post*, an English newspaper published, as its name implies, in Jerusalem. This four-page sheet, the size of our newspapers, is given over to world, national and local news. We were particularly interested in one item which concerns Israel's reserves.

An official letter from the Army answers a request of an individual for information. The communication is as follows:

"The law states that every man up to the age of 39 and every childless woman up to the age of 34, if he or she holds the rank of private or *torai rishon*, will serve 31 consecutive days within the year. Men over the age of 39 and up to the age of 49, provided their rank is not higher than *torai rishon*, will serve 14 days within each year. All reservists, men and women, holding the rank of *rav torai* and higher are liable to a further seven days' service to run consecutively.

"On the completion of his period of service, the reservist is entitled to a travel warrant to his home, provided it is 15 kms. or more from his place of service.

"The rate for reservists is higher in this country than in most others."

On the very same page there is a boxed column entitled: "Today's Registration Calendar, Regular Service and Reserves." Therein is noted that at Tel Aviv, the age group of 1901-10, initials *Aleph* and *Beth*, are to register at certain places and times. In Jerusalem the same age group is involved, initials *Samekh* through *Tsadhe*. In Haifa the age group

is 1911-1920 and the initials *Zayin* through *Lamedh*. A modern touch is added by this appended note: "Full details of the next day's calendar are given every evening at 8:27 on KOL Yisrael."

Israel a nation, Israel in troublous times, Israel attempting to prepare—these things, not true for centuries, make us scan the horizon in expectancy.

We cannot leave this matter without referring to the large, bold, black letters of the notice: "Our strength is in our reserves." Sad day! Isaiah the prophet said: "In the Lord Jehovah is everlasting strength." The psalmist had sung: "God is our refuge and strength." God speed the day when Israel will again look to Jehovah with joy and confidence.

A Look At Giving

As a result of what has been called "the most comprehensive survey ever undertaken on philanthropy in the United States," the Russell Sage Foundation recently announced that annual philanthropic giving has risen from 1.2 billion dollars in 1929 to four billion dollars in 1949. Of this latter amount, fully 60 per cent has been given by families whose net income is under \$3,000 a year.

It is further reported that "the most liberal in proportion to their income are the very rich and the very poor; but contrary to popular impression, low income families, because of their great numbers, contribute by far the largest portion of total philanthropic giving."

The statistics compiled include gifts to churches, educational institutions, community chests, health and welfare agencies—in fact, all organizations which receive gifts which are tax deductible.

The breakdown as to source shows that 75 per cent is contributed by individuals, 4 per cent results from bequests, 5 per cent from corporations, 3 per cent from capital, 14 per cent from foundations.

It should be understood, of course, that compared with total earnings what is given is very small. Another recent report announces that America gives about 1 per cent of its income to charitable and religious causes.

No wonder our nation is faced with

crisis! Any nation that gives God so little (and who will say He receives all of the 1 per cent), certainly has little reason to expect His blessing. To have received so much from God and returned so little does not augur well for national welfare.

The lessons from such surveys are many. We pass by the emphasis of the giving of the individual. We do not stress the increasing proportion of gifts coming from foundations and trusts. We forebear elaboration on the manifest need for quickening the conscience of the so-called middle-income group. These items have much to say to all evangelical ministries.

That there are some among us—whether rich or poor makes no difference—who have a sense of stewardship is a cause for thanksgiving. Such individuals, by and large, will be a bulwark to our nation. That as a whole we as a nation have failed miserably is manifest—and part of the explanation is our selfishness and our lack of a sense of responsibility toward God.

Prosperity has its snares, and many have succumbed to them. It is still true that one sign of genuine repentance is how much our pocketbooks have become converted.

Antidote for A Complaining Spirit

There is no place for the spirit of complaint in Christian life and service. To be sure, the man or woman living for Christ and sharing in His work is bound to be confronted with many obstacles. Burdens may press upon him, other Christians may seem to fail in carrying their share of the load, weariness and discouragement may stare him in the face.

But in all these things, let him turn sharply—and in fear—from the spirit of complaint. For complaint will not only rob him of Christian joy, it will quench his testimony and hamper the effectiveness of all that he does.

When he is tempted to complain, let him remember for whom he is performing his service or living his testimony. If that which he is doing is really for his

Lord, any inconvenience, any difficulty or hardship is little enough to bear for Him. And if the task or testimony which seems to cost so much is not for Christ—offered in love for Him—it does not warrant the effort.

The believer who applies this test may be amazed how the little things, as well as heavier burdens, disappear. For burdens borne for Him become a joy.

Dr. Ironside Called Home

AS MOODY MONTHLY goes to press, word has been received from New Zealand of the home going of Dr. Harry A. Ironside, former pastor of Moody Memorial Church of Chicago, and member of the Board of Trustees of Moody Bible Institute.

True Revival

During the past twelve or fourteen months, word has come of revival fires burning here and there among God's people. At the same time unprecedentedly successful evangelistic campaigns have helped to stir the hope that what was being seen was further evidence of the great nation-wide revival for which so many have been praying.

In appraising the situation, however, there is danger that we may draw conclusions too hastily, that we may see revival where something else exists. Such an error would obscure the need which still remains and cloud the urgency of waiting on God for further moving among His people.

In this connection we note with interest the conclusions of British Evangelist Tom Rees, who recently returned to England after several weeks' ministry in this country. During this visit—his seventh to the United States and Canada—Mr. Rees flew nearly 15,000 miles coast-to-coast, addressing scores of meetings and talking with numbers of ministers, evangelists and Christian leaders. His conclusions, as one somewhat detached from the American picture, are significant.

Writing in the British periodical, *The Life of Faith*, under the title, "What Is Happening in America?" Mr. Rees analyzes various factors in the situation as it exists today, concluding with these paragraphs:

"I am afraid many extravagant things have been said about evangelical work here in America, much of which has been born of wishful thinking. How I wish that the American Church was really enjoying a real widespread, Holy Spirit revival; but, alas, I cannot think that is so.

"Much of the perplexity in the minds of British Christians is due to the fact that the word 'revival' often means one thing in the United States and quite another thing in Britain. In America, revival usually means nothing more than success in evangelism. In Britain, it means an awareness of the presence and power of God, conviction of sin, repentance and prayer among God's people. Alas, one sees precious little of this latter in either the United States or Britain.

[Continued on page 394]

Coming Next Month

Requests are still being received for copies of the article, "Two Years to Work," by Dr. William Culbertson published in MOODY MONTHLY a year ago. Now, from the vantage point of 1951, the editor again writes of Christian responsibility in the light of recent world events. Don't miss "1952: a Sequel" coming next month.

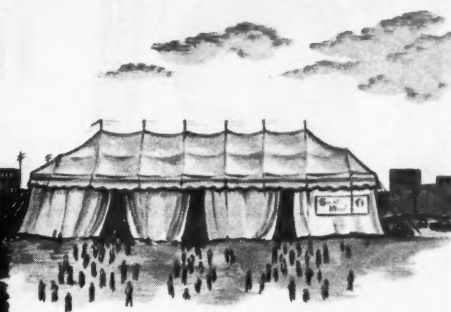
Next month also will bring you the first of a new series of articles by Dr. Merrill C. Tenney, dean of the graduate school of Wheaton College, on "The Christ of the Revelation." Lay readers especially will find this panoramic view of the closing prophecy of the Bible helpful as a basis of better understanding and further study.

Plus a report of the forty-fifth annual Founder's Week Conference at Moody Bible Institute in Chicago . . . a gripping Easter story and many other choice articles, features, poems and your favorite departments. Enjoy them next month in the March MOODY MONTHLY.

THE WARNING AND CHALLENGE OF

REVIVAL

BY DONALD G. MOSTROM



Illustrated by John Whorral

Are you ready to do your part

in full revival? A thoughtful

word to leaders of the Church

TO observant Christians, the events of the year just past have seemingly begun to spell out the word *revival*. While cautious minds may await further evidence as to the extent of this mid-century awakening, nearly all will agree that some sort of over-all pattern of Holy Spirit movement has developed which merits careful watching, earnest prayer, and intelligent co-operation.

To date the moving of the Spirit of God has taken two distinctly observable directions: one as He has concerned Himself with the outward reach of the Church in evangelism, the other as He has dealt with the inward spiritual state of the Church.

The remarkably fruitful evangelistic efforts of Dr. Billy Graham, with from twenty-five to thirty thousand professed conversions from the fall of 1949 to the fall of 1950, along with other less publicized but equally significant evangelistic gains of the past months, give convincing witness of the Holy Spirit's working in the first area. The many instances of spiritual quickening, noticeably among Christian colleges and seminaries, fall into the second category. The fact that God has simultaneously brought an outward and an inward stirring may portend a revival of considerable proportions.

Mixed reactions have greeted these promising beginnings. Those who have prayed for years for revival feel heartfelt thanksgiving for answered prayer. Some, indeed, remain incredulous, but the general reaction is one of great joy at the "sound of abundance of rain."

Altogether too little noted, however, is

A former pastor of the First Baptist Church of Union, N.J., Mr. Mostrom is now completing studies at Northern Baptist Theological Seminary, Chicago, Ill. He holds a master of arts degree conferred by Wheaton College.

the fact that the workings of God such as we have begun to experience bring with them a solemn warning and challenge to the leaders of the Christian Church. Christian workers should be stirred to real heart-searching by the question: Have we sufficiently "deepened the ditches" to catch and hold the "abundance of rain" from the Lord, that it may be conserved and channeled to the strengthening and equipping of the Church for the crisis years which lie ahead? Unless those who are charged with the responsibility of leadership can say "Yes" to this question, we stand in jeopardy of losing the benefits of even a great outpouring of the Holy Spirit.

♦ THE very heart of the Christian message, whether to the lost and dying, or to those who have placed their faith in Christ, is reconciliation to God through the finished work of Calvary. "All things are of God," says the apostle Paul, "who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." The wonder of the gospel is that it holds out to a mankind that is separated from God and dead in trespasses and sins, the glorious prospect of restored fellowship with God through our Lord Jesus Christ.

It is often forgotten today that the criterion of the effective impact of Christianity is not, "How much does a person do for the Lord?" but rather, "How closely does he walk with God?" Because of a widespread misplacing of this principle in conservative circles, the machinery of the visible Church seems geared to turn out mass quantities of scurrying Christians. Such individuals run earnestly hither and yon in the service of the Lord—scratching a bit here, digging a bit there, but scarcely touching the surface of the major prob-

lems which face the Church of Christ in our world today.

Until we arrive at the place where we are producing out of the raw stuff of new converts those who are deeply rooted in their Christian faith, whose lives show that they "think God's thoughts after Him," we stand to lose much of the impact of the revival stirrings so far as the health and vigor of the Christian Church are concerned. The need is for Christians who genuinely reflect their Lord's love for the lost and for fellow believers, and who walk so completely in harmony with the will of God that they are able to finish the course God sets before them, intelligently and powerfully.

Unless we permit the Spirit of God to include a reshaping and revitalizing of our processes of producing solidly grounded Christian lives, the revival impact will be incomplete and the long-run effects will be tragically dissipated.

What, for example, will happen to the thousands of converts of the Graham meetings? In the midst of a very proper rejoicing at the tidings of salvation which continue to come in, is the leadership of the Church fully aware of the great responsibility laid upon it by the army of "babes in Christ" who are now the churches' care? Will these new converts find an intelligent, scriptural answer, given in the power of the Holy Spirit, for the problems which face them as they attempt to walk with God? Or will they fill our churches with a great increase of ineffective members, whose lives will contribute to a growing shallowness among professing Christians?

This is our challenge; are we prepared to meet it?

♦ EVEN more clearly do the inward quickenings of those who are already Christians raise this question. The keynote of the Holy Spirit's work in these spontaneous outbreaks on our Christian campuses and in some of our churches has been confession of sin—public acknowledgment of sinful conduct. Unquestionably a remarkable working of God toward the cleansing of His people

[Continued on page 402]



The interview which follows originated on radio station KPOJ, Portland, and was broadcast during the Greater Portland Gospel Crusade last fall at which Dr. Billy Graham was the evangelist. Members of the panel questioning Dr. Graham included an editor, an educator, a radio station executive and the crusade chairman. The interview appears here in abridged form by permission of KPOJ. Recorded and rebroadcast on WMBI and WMBI-FM, Chicago, the program was aired from those stations a second and a third time by popular request.

Moderator: Our subject, Mr. Graham, to which we invite a general initial answer, is this: "Is there hope for America's spiritual survival?"

Graham: Well, I certainly believe there is or I wouldn't be here. I believe at this very moment, there is a moving across the nation toward religion and back to the faith of our fathers. And I sincerely believe that the only hope of our present day is to reinject into American society the moral stamina which can be brought about by spiritual rearmament.

Editor: What about the history of evangelism, Mr. Graham? Do you think that's the way the religious hold upon the country was established? What is the

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asks the questions the world is asking

about mass evangelism, and

Billy Graham Answers!

A transcript of the interview broadcast which
Christians have asked to hear again and again

background of your love for this approach to religion?

Graham: Almost every major American denomination began in revival meetings of this type. For example, the largest Protestant denomination in America today is the Methodist Church. It began in the great Wesleyan revival throughout Great Britain, and later in America under Francis Asbury and George Whitefield.

* * *

Broadcaster: You spoke of these evangelistic movements starting new denominations. Is that one of the things you're interested in?

Graham: No, sir, I'm not interested in starting a new denomination. I think we have plenty now; almost too many.

Broadcaster: Do you think there are any more church-going people today than there were, say ten years ago, and what statistics can you give that there is a wave of church returning membership?

Graham: The *Christian Herald* carried an article last September that church attendance during the past few months has greatly increased across the nation. It showed that there is a larger percentage of the people attending church today in the United States than in the last sixteen years.

Broadcaster: How do you account for that increase?

Graham: In several ways. First, I believe it's from God; I believe there's a

moving of God's Spirit across America. Second, I believe the present international crisis has caused people to turn to God for security and consolation and hope in these days.

Broadcaster: You mentioned some practical results of this return. Could you specify any, say in this Korean affair, as a result of our returning to the church?

Graham: That has not become evident as yet except as it concerns individuals. For example, we have a young man right here with us in Portland who was one of the wire tappers for Mickey Cohen. When we were in Los Angeles a few months ago he was converted. Now, he's giving his full energy to Christ. Our society is made up of individuals, and when those individuals turn from crime to Christ, there's going to be a repercussion in society in days to come.

Editor: Do you think that turning to the church is going to make the Russian tanks any less effective in Korea?

Graham: I certainly do.

Editor: In what way?

Graham: For example, in your paper today, you carry an article about the present moral stamina of our troops. I believe that we have to have strong moral fiber in this country to withstand Communism.

* * *

Editor: Well, don't you think that part of that weakness comes from the church's attitude of pacifism?

Overflow crowds, often numbering several thousand persons, have characterized Dr. Graham's evangelistic campaigns. This one is in Minneapolis, Minn.



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Graham: Exactly. I believe Jesus Christ and the Bible teach that we're to prepare for war; Christ predicted that there would be wars and rumors of war till the end of time, and He announced a warning to those who cry "Peace and Safety" when there is no peace.

Editor: You believe, though, that all of these people, no matter what their nationality or the color of their skin, are God's creatures, don't you?

Graham: I certainly do.

Editor: And the Bible also preaches brotherhood among men, does it not?

Graham: No, sir, not exactly. All through—

Editor: Well, then what is the basis of the New Testament in that case?

Graham: The basis of the New Testament, in my opinion, is that there are only two classes of people as distinguished by God in the whole world: those that are in the Church of Christ and on the road to heaven, and those that are on the road to hell by rejecting Christ.

Editor: Is it the duty of the children of God to kill the sons of the devil, then?

Graham: No, sir, not at all. But the Bible also teaches in the fourteenth chapter of Romans that we are to obey the commands of those in authority. And when my country goes to war, and if I were called to war, I'd go and carry a gun, and I believe that I would be fulfilling the commands of the Bible by being patriotic to the American flag.

Broadcaster: Your implications are, Mr. Graham, that the whole body of Christendom locally is behind you. I wonder if you are aware of the fact that . . . about 50 per cent of our Christian people find themselves in vital areas of disagreement with you on a great many stands. How do you explain that, if there are only two kinds of people?

Graham: First of all, your statement is only partially true. There are certain of the Episcopal Church and of the Roman Catholic Church and of the Greek Orthodox Church that are not in agreement with what we're doing. However, throughout New England, where Roman Catholicism is extremely strong, we had the backing of the Roman Catholic Church. I can show you editorials from the publication, *The Pilot*, written by Archbishop Cushing himself, one of them entitled, "Bravo! Billy," which commended the work we are doing simply because we're not attacking other groups.

I recognize that there are people who are in disagreement, and that is their privilege; but by the time we leave here, a great number of those who are cautious and suspicious now, will be with us.

Editor: I see by our paper here that you made the statement, "This is God's last revival in Portland." I wonder how about Seattle.

Graham: I corrected that statement yesterday, sir, when I told the reporter who reported that, that I said, "This may be God's last revival in Portland." I'm going on the basis of the fact that few great cities ever experience city-wide revivals over once in a generation. I seriously doubt that old America is going to exist another generation unless we have

a turning to Christ. If we don't have a turning to religion in this country, I do not believe that we can stand, which may mean that this would be the last city-wide effort in Portland.

Educator: Mr. Graham, don't you agree that probably most of the people who were at your meeting on Sunday—the 17,000—and again last night, are pretty decent Christian people?

Graham: Yes, and if you had been there, you would note that I preached to Christians last evening.

Educator: Very well, but . . . what I want to know is why you think that preaching to people who are already, by your own confession, good Christian people, is talking to the kind of people you need to talk to?

Hope Thou in God

WILLIAM M. RUNYAN

Hope thou in God, O soul, hope thou in God;
His eye hath scanned the way that lies before;
He bids thee take no path He hath not trod;
His is the hand that opens every door.
Hope thou in God, be not cast down, O soul;
His love and word would all thy life control.

Trust thou in God, O soul, trust thou in God,
When storm clouds rise and tempests sweep the sky;
Who made the rocks and hills hath made the clod;
He will not pass His trusting servant by.
Trust thou in God, be gone thy fear, O soul;
Thou must through faith find life made fair and whole.

Rest thou in God, O soul, rest thou in God;
Wait patiently for Him, His will to know;
Have thou thy feet with gospel sandals shod;
No evil then shall mark thy way below.
Rest thou in God, at peace with Him, O soul,
For He at last will bring thee to thy goal.

Graham: A percentage of those people who come to our meetings are not good Christian people. This is shown by the fact that when an invitation was given to come forward and confess Christ for the first time in their lives, last evening over a hundred came.

Educator: Well, how do you manage to ascertain whether that's evidence that they're not good Christian people?

Graham: Because they're not members of the church; also because of the stories they tell us of the things that they have done—very much like the example I gave a moment ago concerning Jim Vaus, the wire tapper.

Editor: Mr. Graham, that's what interests me. How did Jim Vaus, a member of the Mickey Cohen gang, manage to wander into your evangelical meeting in Los Angeles?

Graham: Because in the heart of every man is a longing for deep peace and satisfaction and joy and a sense of security, which can only be found in Christ. St. Augustine said long ago, "No soul can

find its peace and rest until it finds it in God."

Educator: Let's come back to this first, Mr. Graham. I'm not satisfied at all that you're striking at the people you should be striking at when you talk to—by your own confession I'd say—admittedly Christian people. Do you think that those people are responsible for the world's troubles really?

Graham: No, sir, I think they are responsible for the world's good.

Educator: Well, then, who is responsible?

Graham: The sinners who are outside of Christ and outside of God, and the godless crowd of people many of whom come to our meetings because of the music, or because of the publicity, or because of curiosity. It's this group that

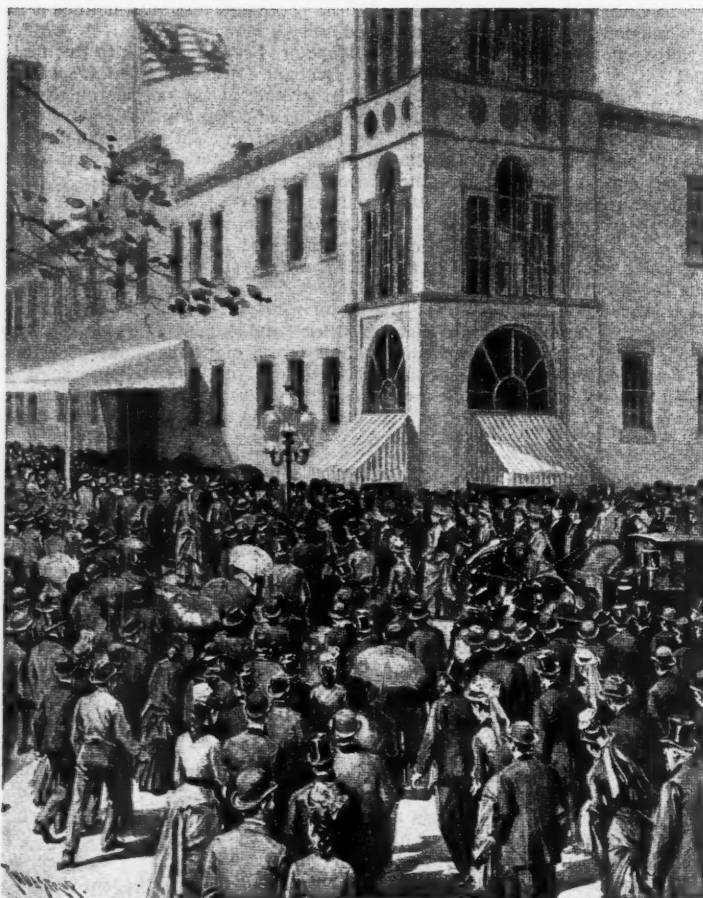
we're after, and these other people get a blessing and get a thrill of a lifetime in seeing them come to Christ.

Educator: Then you are speaking to those people who need it least, actually, and are not speaking to the people who need it most.

Graham: That is not quite true, because we have a percentage of people who need it most. But remember this, the Bible says that "all have sinned, and come short of the glory of God." In other words, every man that is born into this world is born in sin. He may be a respectable man; he may be a man that is in the highest rank of our society; but down deep in his heart he's a sinner against God and needs Jesus Christ.

Editor: Well, that brings up a very interesting question. I wish you'd give us your theory on your spectacular methods, your bright clothing. You say that God made the rainbow and you can wear what you want to—that's a very good statement—but give us your theory on attract-

[Continued on page 396]



Step through the passageway of these pages into the overflowing tabernacle and enjoy a Moody gospel message

It is Sunday afternoon, October 19, 1879, in Cleveland, Ohio. The great tabernacle where Evangelist D. L. Moody and singer Ira D. Sankey are holding meetings is already filled and hundreds are being turned away. Promptly at 3:30, the song service begins. After preliminaries, a pastor leads in prayer and Mr. Sankey sings "Jesus of Nazareth Passeth By." Moody himself conducts the remainder of the devotional service, moving on to his text and sermon.*

and carry on the glorious work that He had begun on earth.

♦ THE gospel has been proclaimed now for upward of eighteen hundred years. Yet I venture to say there is not a word in the English language so little understood as the word "gospel." If I should say I was going to get off this platform and begin with this man there and go through the congregation and ask every one what it means, many of you would get up and run out of the house; you would not want to expose your ignorance.

A great many have an idea that the gospel is the most doleful message that

The Gospel Is Good News

By DWIGHT L. MOODY

AND he said, *Go ye into all the world and preach the gospel to every creature*" (Mark 15:16).

I notice one young lady who is not paying attention. I have got a text that means everybody. "Go ye into all the world and preach the gospel to every creature." That takes in that young lady that is thoughtless and careless. I am afraid she has not come here to hear the Word.

Now, the best part of the service, you know, is the text. There is really more power in this little text than in all the hymns in the hymnbook. There is more life, more power in one word that Jesus Christ has said than in tons of the traditions of men and in all the sermons that may be preached.

Just let us call your attention to that text again, "And he said unto them, Go ye into all the world." That means this city. He might have had this city in His mind when He said it. And the next

verse says: "And he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

These are not the words of any prophet. He was a prophet, but He was more than a prophet. They are the words of a man. They are the words of the God-Man. Christ had faced the world and had conquered it. It was resting under His feet. He had met Satan and had conquered him. He had met the cross and had conquered it. He had faced the last enemy, which is death, and conquered it. He had gone down into the grave and had robbed the grave of its victory. Joseph's sepulcher lay behind Him now, empty.

It is the Captain of our salvation sending out His warriors. Around Him was gathered that handful of men that had been with Him in His three years of ministry. You can see the tears trickling over their cheeks. He is now going to leave them. For three short years they had been in His company. Now His work on earth was finished, as far as He was concerned. He must go up on high and commence

ever came into this world; and when you begin to proclaim it, some men put on a face as though you had brought a death warrant or an invitation to attend some funeral, or witness an execution, or go into some hospital where there is a plague. The gospel of the Son of God is the best news that ever came from heaven to earth—the best news that was ever heard by mortal man.

Now, if men really believed it, we should not have to preach and preach and beg and coax them. It don't take men long to believe good news; but the fact is that the god of this world has blinded us, so that what is good news men think is bad news. When the angel came to the shepherds upon the plains of Bethlehem, the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

That is the gospel. God has provided a Saviour for man. When the world was

[Continued on page 386]

*As reported by *The Cleveland Leader* for October 20, 1879.

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Ha Wien is a Reday girl in the village of Buon Ea Sut in French Indochina. Though still a child—perhaps twelve years old—she is about to undergo the most cruel and painful experience of her life.

THIS IS HEATHENISM

A PHOTOGRAPHIC FEATURE

By LAURA AND GORDON H. SMITH

Few white men have seen the rite shown in the following pictures.

In the highlands of French Indochina, as in other heathen areas, savage customs are closely linked with spiritual darkness. There the Reday and other loin-cloth tribespeople saw off the upper front teeth of their children as a rite of passage to manhood or womanhood. Though the practice has lost most of its religious meaning, its evil grip remains as a tribal custom, except where the gospel has brought deliverance.

Unperturbed, Ha Wien watches as a rusty hacksaw blade is sharpened for the operation.





The operation begins. With Ha Wien biting a dirty piece of rolled cloth, the man starts to saw hard, close to the gums of the upper front teeth. Blood flows freely.

MAKING NO OUTCRY, THE GIRL ENDURES TERRIBLE PAIN

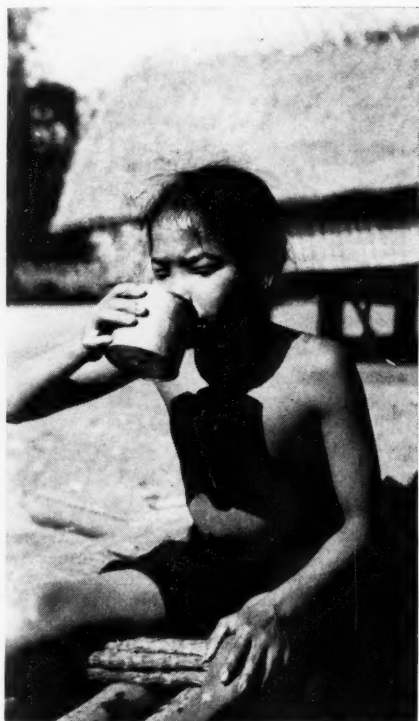
Many children scream and must be held for the operation, but Ha Wien is made of sterner stuff. Though perspiration stands out in drops on her forehead, she does not even clench her fists. Her head jerks back and forth with each stroke of the saw. Her father and mother, along with most of the other villagers, have retired to their houses. An uncle sits nearby, staring straight ahead. Had Ha Wien failed to submit to the operation, she would have been an object of scorn in her tribe. "Why, you have long teeth like a horse," her people would have jeered. "Any dog can have long, white teeth. You'll never get a husband with those ugly teeth."

Frequently the man stops to sharpen his saw. Two saw-toothed sickles and a file are also used.

After an hour and a half of sawing and filing, the center tooth falls away. The others follow.



THE CUTTING OVER, BLEEDING STUMPS ARE BLACKENED



Ha Wien rinses her mouth with warm water. Her face is swelling.

Twice a day for several days, Ha Wien will smear hot lacquer from the *kry* tree on her stumps. This will help to harden the gums and perhaps ease some of the pain. After a few days—if all goes well—she will be able to eat again. Some children bleed to death or die because of infection following the operation, yet boys and girls are going through this suffering all the time. We think of such experiences with revulsion—but this is heathenism as it actually exists today. Terrible as such suffering is, it touches only the body. How much greater is the tragedy of a human soul maimed and corrupted by the sin which is a part of the life of a people without Christ.



Dipping her finger in hot black lacquer from a branch of a *kry* tree, the girl wipes it on her bleeding gums.

The operation is finished, but the pain will increase for several days till the nerves die.



Heart Letters from a Pastor

TO A PASTOR-TO-BE

By John Newton

More good things in a concluding installment
from Newton's great Christian classic

Letter III

October 20, 1767

Dear Sir:

A concern for the perplexity you have met with, from objections which have been made against some expressions in my printed sermons, and, in general, against exhorting sinners to believe in Jesus, engages me to write immediately; otherwise I should have waited a little longer; for we are now upon the point of removing to the vicarage, and I believe this will be the last letter I shall write from the old house.

In the first place, I beg you to be on your guard against a reasoning spirit. Search the Scriptures, and where you can find a plain rule or warrant for any practice, go boldly on; be not discouraged because you may not be clearly able to answer or reconcile every difficulty that may either occur to your own mind or be put in your way by others. Our hearts are very dark and narrow, and the very root of all apostasy is a proud disposition to question the necessity or propriety of divine appointments. But the childlike simplicity of faith is to follow God without reasoning, taking it for granted a thing must be right if He directs it, and charging all seeming inconsistencies to the account of our own ignorance.

I suppose the people that trouble you on this head are of two sorts: first, those that preach upon Arminian principles and suppose a free will in man, in a greater or less degree, to turn to God when the gospel is proposed. These, if you speak to sinners at large, though they will approve of your doing so, will

Newton, who lived from 1725-1807, was an English clergyman, author and hymn writer. "Heart Letters from a Pastor" presents one section of his most valuable work, first published in 1781 under the title, *Cardiphonia*. Material given here is from a new edition, recently released by Moody Press as its latest Wycliffe Christian classic under the title, *Voice of the Heart*.

take occasion perhaps to charge you with acting in contradiction to our own principles. So it seems Mr.— has said, I love and honor that man greatly, and I beg you will tell him so from me; and tell him further that the reason he is not a Calvinist is because he misapprehends our principles.

If I had a proper call, I would undertake to prove the direct contrary; namely, that to exhort and deal plainly with sinners, to stir them up to flee from the wrath to come and to lay hold of eternal life, is an attempt not reconcilable to sober reason upon any other grounds than those doctrines which we are called Calvinists for holding; and that all the absurdities which are charged upon us, as consequences of what we teach, are indeed truly chargeable upon those who differ from us in these points.

I think this unanswerably proved by Mr. Edwards, in his discourse on the freedom of the will; though the chain of reasoning is so close that few will give attention and pains to pursue it. As to myself, if I were not a Calvinist, I think I should have no more hope of success in preaching to men than to horses or cows.

But these objections are more frequently urged by Calvinists themselves; many of them, I doubt not, good men betrayed into a curiosity of spirit which often makes their ministry (if ministers) dry and inefficacious and their conversation sour and unsavory. Such a spirit is so prevalent in many professors that if a man discovers a warm zeal for the glory of God and is enabled to bear a faithful testimony to the gospel truths—yea, though the Lord evidently blesses him—they overlook all and will undervalue a sermon, which upon the whole they cannot but acknowledge to be scriptural, if they meet with a single sentence contrary to the opinion they have taken up.

I am sorry to see such a spirit prevail-

ing. But this I observe, that the ministers who give in to this way, though good men and good preachers in other respects, are seldom very useful or very zealous; and those who are in private life are more ready for dry points of disputation, at least harping upon a string of doctrines, than for experimental and heart-searching converse, whereby one may warm and edify another. Blessed be God who has kept me and my people from this turn. If it should ever creep in or spread among us, I should be ready to write "Ichabod" upon our assemblies.

I advise you, therefore, to keep close to the Bible and prayer; bring your difficulties to the Lord and entreat Him to give you, and maintain in you, a simple spirit. Search the Scriptures. How did Peter deal with Simon Magus? We have no right to think worse of any who can hear us than the apostle did of him. He seemed almost to think his case desperate, and yet he advised him to repentance and prayer.

Examine the same apostle's discourse (Acts 3), and the close of Paul's sermon (Acts 13). The power is all of God; the means are likewise of His appointment; and He always is pleased to work by such means as may show that the power is His.

What was Moses' rod in itself, or the trumpets that threw down Jericho? What influence could the pool of Siloam have that the eyes of the blind man by washing in it should be opened? Or what could Ezekiel's feeble breath contribute to making dry bones live?

All these means were exceedingly disproportionate to the effect; but He who ordered them to be used accompanied them with His power. Yet if Moses had gone without his rod, if Joshua had slighted the rams' horns, if the prophet had thought it foolishness to speak to dry bones, or the blind man refused to wash his eyes, nothing could have been done.

Moody Monthly

The same holds good on the present subject: I do not reason, expostulate, and persuade sinners because I think I can prevail with them, but because the Lord hath commanded it. He directs me to address them as reasonable creatures; to take them by every handle; to speak to their consciences; to tell them of the terrors of the Lord and of His tender mercies; to argue with them what good they find in sin; whether they do not need a Saviour; to put them in mind of death, judgment, and eternity. When I have done all, I know it is to little purpose except the Lord speaks to their hearts; and this to His own, and at His own time, I am sure He will, because He has promised it (Isa. 55:10, 11; Matt. 28:20).

But, in general, I see no preaching made very useful for the gathering of souls where poor sinners are shut out of the discourse. I think one of the closest and most moving addresses to sinners I ever met with is in Dr. Owen's exposition of the One Hundred Thirtieth Psalm. If you get it and examine it, I think you will find all agreeable to Scripture; and he was a steady, deep-sighted Calvinist. I wish you to study it well and make it your pattern.

Many think themselves quite right because they have not had their thoughts exercised at large, but have confined themselves to one track. There are extremes in everything. I pray God to show you the golden mean.

Letter IV

August 30, 1770

Dear Sir:

I would steal a few minutes here to write, lest I should not have leisure at home. I have not your letter with me and therefore can only answer so far as I retain a general remembrance of the contents.

You will doubtless find rather perplexity than advantage from the multiplicity of advice you may receive, if you endeavor to reconcile and adopt the very different sentiments of your friends. I think it will be best to make use of them in a full latitude, that is, to correct and qualify them one by another and to borrow a little from each, without confining yourself entirely to any.

You will probably be advised to different extremes; it will then be impossible to follow both. But it may be practicable to find a middle path between them; and I believe this will generally prove the best and safest method. Only consult your own temper, and endeavor to incline rather to that side to which you are the least disposed, by the ordinary strain of your own inclination; for on that side you will be in the least danger of erring. Warm and hasty dispositions will seldom move too slowly, and those who are naturally languid and cool are as little liable to overact their part.

As your years and time are advancing, and you have been for a tolerable space under a probation of silence, I can make no objection to your attempting sometimes to speak in select societies; but let your attempts be confined to such; I



▷ "A written sermon is something to lean upon; but it is best for a preacher to lean wholly upon the Lord."

▷ "Be punctual in waiting upon God in secret. This is the . . . only way, and the sure way, of maintaining and renewing your strength."

▷ "The very root of all apostasy is a proud disposition to question the necessity or propriety of divine appointments."

▷ "Preaching is a gift. It cannot be learned by industry and imitation, as a man may learn to make a chair or a table; it comes from above."

—From "Heart Letters from a Pastor to a pastor-to-be"

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mean where you are acquainted with the people, or the leading part of them.

Again, I earnestly desire you would not attempt anything of this sort in a very public way, which may, perhaps, bring you under inconveniences and will be inconsistent with the part you ought to act (in my judgment) from the time you receive episcopal ordination. You may remember a simile I have sometimes used of green fruit: children are impatient to have it while it is green, but persons of more judgment will wait till it is ripe. Therefore, I would wish your exhortations to be brief, private, and not very frequent. Rather give yourself to reading, meditation, and prayer.

As to speaking without notes, in order to do it successfully, a fund of knowledge should be first possessed. Indeed, in such societies as I hope you will confine your attempts, it would not be practicable to use notes; but I mean, that if you design to come out as a preacher without notes from the first, you must use double diligence in study. Your reading must not be confined to the Scriptures; you should be acquainted with church history, have a general view of divinity as a system, know something of the state of controversies in past times and at present, and indeed, of the general history of mankind. I do not mean that you should enter deeply into these things; but you will need to have your mind enlarged, your ideas increased, your style and manner formed. You should read, think, write, compose, and use all diligence to exercise and strengthen your faculties.

If you would speak extempore as a clergyman you must be able to come off roundly and to fill up your hour with various matter, in tolerable coherence, or else you will not be able to overcome the prejudice which usually prevails among the people. Perhaps it may be as well to use some little scheme in the note way, especially at the beginning; but a little

trial will best inform you what is the most expedient.

Let your backwardness to prayer and reading the Scripture be ever so great, you must strive against it. The backwardness and the doubts you speak of are partly from your own evil heart, but perhaps chiefly temptations of Satan. He knows that if he can keep you from drawing water out of the wells of salvation, he will have much advantage.

My soul goes often mourning under the same complaints, but at times the Lord gives me a little victory. I hope He will overrule all our trials to make us more humble and dependent, and to give us tenderness of spirit toward the distressed. The exercised Christian, by the knowledge he has gained of his own heart and the many difficulties he has had to struggle with, acquires a skill and compassion in dealing with others; and without such exercise, all our study, diligence, and gifts in other ways would leave us much at a loss in some of the most important parts of our calling.

You have given yourself to the Lord for the ministry; His providence has thus far favored your views. Therefore harbor not a thought of flinching from the battle because the enemy appears in view, but resolve to endure hardships as a good soldier of Jesus Christ. Lift up your banner in His name; trust in Him, and He will support you; but, above all things, be sure not to be either enticed or terrified from the privilege of a throne of grace.

Who your enemies are, or what they say, I know not; for I never conversed with them. Your friends here have thought you at times harsh and hasty in your manner and rather inclining to self-confidence. These things I have often reminded you of; but I considered them as blemishes usually attendant upon youth, which experience, temptation, and prayer would correct. I hope and believe you will do well. You will have a share in my prayers and best advice; and when I see occasion to offer a word of reproof, I shall not use any reserve.

Letter V

July 25, 1772

Dear Sir:

I am glad to hear you are accommodated at D—, where I hope your best endeavors will not be wanting to make yourself agreeable, by a humble, inoffensive, and circumspect behavior.

I greatly approve of your speaking from one of the lessons in the afternoon. You will find it a great help to bring you gradually to that habit and readiness of expression which you desire; and you will, perhaps, find it makes more impression upon your hearers than what you read to them from the pulpit. However, I would not discourage or dissuade you from reading your sermons for a time.

The chief inconvenience respecting yourself is that which you mention. A written sermon is something to lean upon; but it is best for a preacher to lean wholly upon the Lord. But set off gradually; the Lord will not despise the day of small things. Pray heartily that

[Continued on page 421]



Children like these, in isolated schoolrooms like the above, are receiving the gospel through the Colportage ministry.—Galloway Photo

D. L. Moody's *PAPER EVANGELISTS*

By ARLINE HARRIS

*Year after year, his Colportage ministry in print
is reaching souls for Christ in ever-widening circles*

A NINE-YEAR-OLD girl stood by the teacher's desk in a Kentucky schoolroom. Her classmates eyed her curiously. The teacher, surprised at the girl's request for permission to "tell everybody," was leaning forward expectantly.

"Dear schoolmates," the child began, "I want to thank you all for reading such a nice Bible story out of our Gospel of John books at school every morning.

"I listened to them and studied about them a lot. I knew I was lost. Last night I couldn't sleep for thinking about it.

"I prayed, 'Dear Jesus, I do want You to save me. I love You and trust You.' Just then everything got so bright and something seemed to say, 'Your sins are forgiven; you're My child.' I called Mother and told her, and both of us cried because we were so happy."

Heavenly sunshine had flooded that home, and its rays brightened the small

schoolroom that morning, lighting the hearts of teacher and pupils alike. For once again the printed word had brought the gospel of salvation to needy hearts.

The little girl who described this very real and precious experience is only one of a great army of men, women and children who have come to know the wonderful reality of sins forgiven and inheritance in Christ through what might well be called D. L. Moody's paper evangelists—inexpensive gospel books, booklets and tracts first published more than half a century ago. These printed messengers have gone into homes, schools, hospitals, prisons, asylums, military camps and even to foreign mission fields. And today they are still being used in a remarkable way, winning many precious souls for Christ.

The story behind the testimony of the little girl is typical. To the school which she attended had come a letter from the Colportage Department of Moody Bible Institute in Chicago. It offered a free set of Christian books suitable for children,

and a personal copy of the Gospel of John for each pupil who wanted it.

Eagerly the offer was accepted. Shortly afterward pupils and teacher learned how they could receive additional booklets and copies of the New Testament by reading through their Gospels of John and memorizing certain selected verses of Scripture. Soon children and teacher were committing key Bible verses to memory, learning of their own need for personal salvation. As a result, young hearts were yielded to Christ and the impact of the gospel was felt throughout the entire community.

Last year more than 200,000 children received Gospels of John and other Moody Colportage books, booklets and tracts under this plan. But this is only part of the Moody Colportage work as it is being carried on from day to day. Others in many walks of life are also receiving the gospel through these printed messengers, being reached in many different ways.

A resident of Chicago, Ill., Miss Harris is a Christian writer whose articles appear in various evangelical publications.

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♦ WHAT is today the Colportage Department of Moody Bible Institute began some fifty-seven years ago. Energetic Evangelist D. L. Moody needed books—books for guiding his young converts and for strengthening Christian friends. Almost nothing was available at prices people could afford.

With characteristic forthrightness, Moody determined to do something about the situation. He arranged for the printing of 100,000 copies of Spurgeon's *All of Grace* and his own *The Way to God* as 128-page paper-backed volumes to sell for ten cents each. With the same directness, he organized the Bible Institute Colportage Association to carry on the work.

"Fitt," Moody said to his son-in-law, A. P. Fitt, "you be superintendent. Gaylord, you be treasurer. I'll be president." Three years later Moody brought William Norton from Northfield, Mass., to serve as secretary and manager.

At first the activities of the new organization were limited to the publication and sale of the inexpensive, paper-backed Colportage Library books. These were sold from door to door by students and full-time agents known as colporteurs. Later, smaller booklets, Scripture portions and tracts were also published.

As others became interested in the work, funds were set up for the distribution of free gospel literature. Down through the years this phase of the work has continued to grow. Today the work of the Colportage Department is concerned entirely with the ministry of free literature distribution as carried on by Christians through Moody Bible Institute, while sales of literature are channeled through Moody Press.

There were giants in the religious realm when Moody began his publishing venture, and he called on many of them to share in writing books for his Colportage Library series. In addition to Spurgeon, such men as Andrew Murray, J. Wilbur Chapman and F. B. Meyer were among the early authors. Moody himself wrote twenty books, which have been perennially popular.

Today the Moody Colportage Library includes more than 200 different titles, and more than seventeen million copies have been distributed. Thousands of copies are sold through Christian bookstores every year, in addition to those sent out free as part of the Colportage ministry.

Written in popular, easy-to-read style, the series includes a number of books dealing with salvation; but Bible study, Christian life, prayer, doctrine, Christian work, biography and missions are also covered. About thirty volumes are fiction for children and young people, written to present the gospel.

Among the smaller Colportage publications, perhaps none has had more far-reaching influence than the familiar red paper covered Gospels of John with underlined texts and notes on God's plan of salvation. To date twenty-five million copies of this Gospel have been printed and distributed.

One of the most widely known Colportage tract is "Four Things God Wants You to Know" by J. D. Hall. This tract has been issued by the scores

Lesson in Salesmanship

An Incident in the Life of D. L. Moody

MOODY constantly urged students in his Bible institute to sell Colportage books from house to house. On one occasion he asked for reports of selling experiences.

One young man rose slowly to his feet to confess he hadn't been able to sell any books. He was quiet and slow going, but obviously sincere.

Moody watched him keenly as he sat down rather sadly.

"How do you go about it, George?" he asked. "Like this?" Then lowering his voice to an apologetic tone, he half whispered: "I'm trying to sell these Colportage books. Would you like to buy one?"

Bashful George blushed, shuffled his feet and nodded.

"This is the way to do it," Moody said crisply. Taking five or six books, he faced Major Whittle, who sat in the first row of chairs in the old lecture room.

"Good morning, sir!" he boomed. "Isn't it a fine day? Wouldn't you like to buy some good books this morning?"

"Here's a book of Mr. Spurgeon's sermons called *All of Grace*. It's a splendid book and full of good things. And what's more, each of these books sells for only ten cents."

Moody thrust the books forward. Before he could go on, the Major jumped to his feet and reached in his pocket. "Yes, I'll take them all," he said quickly.

Moody stepped back, startled, and the students burst out laughing. Moody laughed with them as he handed the books to Major Whittle and took the money.

of millions in English and many foreign languages. Mr. Hall who compiled the Scriptures used in this tract was for thirty-two years a key worker in carrying on the Colportage ministry.

♦ FROM the outset, Colportage literature has proved particularly effective among men and women in jails and prisons. Moody himself began work in this field after noticing that 300 men in a Texas jail had nothing to read.

"Religious books?" they said in answer to his question. "Sure, we'd read anything to kill time."

Books were mailed to that prison and to others, and books are now provided without charge in many penal institutions. An inmate wrote to the Colportage Department recently, "I shall not think of the Federal Building any more as a jail, but as a monument to an epochal change in my life."

There are several logical reasons for the great success of the gospel-in-print ministry to prisoners. A man in jail has time to think. He finds the "wages of sin" hard to endure, and welcomes a way of escape from the penalty and power of sin. The same is also true of boys and girls in reform schools. Only by realizing that "Christ Jesus came into the world to save sinners" can they hope to return to society better instead of worse for their reform school experience.

Saved in a death cell, largely through a Colportage book which was given him, a man had his sentence commuted to life imprisonment. In the following nine years his only source of spiritual help outside the Bible was the Colportage literature given him by a Christian worker. Now released, he is acting as chaplain to inmates in four state prisons.

Like him, many a man leaves prison a new creature in Christ because of a Moody Colportage book or Gospel of John. There are hundreds in Christian service who found Christ while behind prison bars.


Time also drags heavily on those confined in hospitals, and patients eagerly welcome reading material. This fact explains why, in a typical year, as many as 750,000 pieces of Colportage literature are given out in hospitals by Christian workers and by Christian patients.

A Christian man entering a hospital for treatment took three dozen Gospels of John with him and asked the nurses to give them to the other patients. Three days later, two doctors and a nurse came to his room to tell him that another nurse was reading from the Gospel to a patient who had been raised an atheist. They asked for copies for themselves, and reported later that the atheist was saved.

In a veterans' hospital in Texas, an ex-newspaperman was admitted as a result of years of excessive drinking, which had cost him his job and had broken up his home. While there he picked up some Colportage tracts from the tract rack and read them. Then he began coming to the hospital chapel, where he was led to the Lord by the chaplain. Soon he began holding prayer meetings in his ward. Later, on being dismissed from the hospital, he and his wife enrolled for training in Bible school.

♦ MEN and women in the armed forces are also among those reached for Christ through evangelical literature provided in quantities by the Colportage Department. One of the favorite pieces of Colportage literature among servicemen is *Pocket*

[Continued on page 410]



the ACTS of the APOSTATES

A STUDY OF THE GENERAL EPISTLE OF JUDE

By S. MAXWELL CODER

Part X

IN this closing article, instead of making a detailed study of each verse, we shall examine some of the richer parts of these remarkable revelations for suggestive material and outlines.

Note first the comparisons in Jude 12 and 13: "These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever" (A.R.V.).

Having illustrated apostasy with comparisons chosen from the supernatural and from the world of men and beasts, the Holy Spirit now draws upon the natural realm. Hidden rocks are chosen to tell of the unseen dangers of apostasy; waterless clouds of its false promise; autumnal trees of its barren profession; raging waves of its wasted effort; wandering stars its aimless course and final end.

Hidden rocks are ledges or reefs of rocks in the sea, giving no sign of their presence to vessels in their vicinity. Within the Church are found men who crept in by stealth, threatening shipwreck to the true children of God, among whom they mingle all unsuspected. Here is a new expression to put alongside such words as tares and wolves. These eat and drink with Christians on the most solemn and happy occasions. Those who are pastors are false undershepherds, feeding themselves instead of giving their people the bread of God. Their condemnation is written in Ezekiel 34:2-10.

Clouds without water darken the skies, dim the vision, promise refreshing rain, only to leave men disappointed and the thirsty ground unchanged. There is a designed connection between the men whom such clouds illustrate and the evil spirits of Matthew 12:43, because the Spirit has used the same Greek word in Jude 12 (there translated "without water") that He used in Matthew 12:43 (where it is translated "dry places").

Such clouds, it is said, are "carried along by winds." True believers may be unstable enough to be carried *about* by every wind of doctrine (Eph. 4:14), but only Satan's dupes are carried *aside* by the winds of the prince of the power of the air (Eph. 2:2). A refreshing contrast appears in II Peter 1:21, where the original language describes the prophets of God as "borne along" by the Holy Spirit.

Dr. Coder is dean of education of Moody Bible Institute, Chicago, Ill.

Autumn trees may be rendered, "trees of the waning autumn." Is not this a suggestion that the great apostasy is to come in the late autumn of the age of the Church? A winter of judgment is indicated in Scripture. The harvest of the earth will one day be ripe for God's sickle. His storm of wrath will burst at last. It is good to know that the simile demands the gathering of the true wheat into His barn before winter comes.

Much may be said about the expression "twice dead." Absence of fruit is a sign of death; uprooting is another (Matt. 15:13). Where there is no root of possession, there is no true fruit of profession. Death in trespasses and sins is inseparable from the second death; both are sure for all apostates.

Wild waves of the sea are used more than once in the Bible to teach God's

the aimless course of apostasy, ending in a dark eternity. It is an awful thing to fall away from the truth.

✦ IN verses 14 and 15 we read: "And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him."

Against the lowering clouds and black sky of eternal darkness with which verse 13 closed, the Holy Spirit now paints a picture of two tones: dark red in fiery judgment upon the ungodly; bright as the rising sun in the association with the Lord of His holy myriads as He comes to judge those who have denied Him.

Jude reveals that even in antediluvian days, men of God talked of the second coming of Christ. Before the flood, it was announced that a dreadful doom will at last come upon the ungodly. One prophet who spoke of this was Enoch, who "walked with God; and he was not; for God took him" (Gen. 5:24).

Enoch was taken from earth by translation (Heb. 11:5) because he pleased God. The Lord called him away without dying, before the flood of divine wrath against sin was loosed on the earth. We too have the blessed hope that we may be translated before the next great visitation of judgment begins. This hope is for all "the dead in Christ" and all who are alive in Him when He returns for them (I Thess. 4:16,17).

Although Jude provides the only inspired record of Enoch's words as a prophet, apparently Enoch also announced the coming of the flood: He named his son Methuselah, which is said by some scholars to mean, "when he is gone it (that is, the flood) will come." The book of Genesis reveals that the deluge did come in the year Methuselah died. In grace, God prolonged his life beyond that of any other man who ever lived, because He was not willing that any should perish. This is one reason for the prolonging of the present age of grace (II Pet. 3:9,15).

Notice how often Enoch mentioned the subjects of God's wrath in this brief prophecy. They are ungodly, their works are ungodly, and have been wrought in an ungodly manner. In speaking against the Lord they demonstrate that they are more than sinners, they are ungodly sinners.

Jude uses the past tense in writing Enoch's statement of the future coming of Christ. As the distant future was un-

An exposition of Jude 12-25

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people concerning the unsaved. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. 57:20,21). Some day the wicked will be gone forever. Instead of a turbulent sea of rebellion against God, there will be a crystal sea, without waves. There will be the sweetly flowing river of the water of life. Until that time, we may rejoice that God has set bounds upon the wild sea of unbelieving mankind (Ps. 104:9). There is an hedge about us; there is One who restrains them.

Wandering stars are sometimes seen entering our atmosphere, where they flash brilliantly for a moment, then dash outward into cold space again. In like manner, an apostate comes under the warm, bright influence of the Sun of Righteousness for a time, but departs again, leaving the One who called Himself the light of the world.

A wandering star is not subject to the laws of the solar system whose center is the sun. An apostate is not subject to the Lord, who ordains even the paths of the stars. The blackness of darkness, which is reserved for all such, describes the place of their torment, as the eternal fire of verse 7 indicates its nature. Christ spoke of some who shall be cast into outer darkness (Matt. 8:12).

Here is a fivefold solemn picture of the lurking danger, the lying promises, the barrenness and death, the uselessness and

veiled before him, Enoch saw the Lord returning, then wrote of it as though it were already past when he prophesied, some five thousand years ago. God's Word abideth forever; many of its prophecies are therefore written from the viewpoint of eternity.

How did Jude learn what Enoch had said? By revelation, as did every other writer of Scripture. This satisfies the believing heart. It will be noticed that similar truths are recorded in Deuteronomy 33:2 and Zechariah 14:5.

✦ GOING on to verse 16, we read: "These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage."

The words rendered "murmurers, complainers" are found nowhere else in the New Testament, but their verb forms appear in I Corinthians 10:10 in a warning to the people of God. A complainer is one who is dissatisfied with his lot, in contrast with the joyfulness and gladness of heart which characterize every spiritual believer (Deut. 28:47).

"Great swelling words" is another term almost peculiar to Jude. It appears only here and in II Peter 2:18, the context of which shows that it refers to feigned words intended to make merchandise of believers.

"Showing respect of persons for the sake of advantage"—what a description this is of what is so often seen today when, for ecclesiastical or other advantage, false shepherds tone down their message, play religious politics, or curry the favor of the rich or influential! James warns against having respect of persons by seeking to please the rich while despising the poor (Jas. 2:15).

In verses 17 to 19 we find these words: "But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit."

For the second time in this brief epistle, attention is called to familiar divine revelations. Verse 5 takes us back to Old Testament truths; verse 17 recalls the words of the apostles of the Lord. One place in which we find such words recorded by an apostle is in II Peter 3:2,3, where the same word "mockers" appears.

It is important to notice that Jude writes of *words*. This is in keeping with Paul's teaching that the words of the Bible were chosen by the Spirit, not by man's wisdom (I Cor. 2:13). Peter wrote that we are born of the Word and grow by feeding on the Word, while unbelievers stumble over the Word (I Pet. 1:23; 2:2,8). The notion that the thoughts rather than the words of Scripture are inspired lacks Bible support.

In the last days these mockers will be walking after their own ungodly lusts. Lusts lead and control them; they follow after lust as an animal with a ring through its nose follows its master who leads it along.

February, 1951



Two-Minute Testimony

By JIMMY STROUD

Superintendent, Memphis (Tenn.) Union Mission
and Director, Memphis Youth for Christ

SPEAKING of the Holy Spirit in John 16:8, Jesus says: "And when he

is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me." This was exactly what happened to me—as the result, I believe, of the prayers of my Christian mother and father.

It was fifteen years ago, and I had just finished my first year of college. Ten months earlier, as I left home in Lee, Fla., I had what I thought were great plans for my life, but suddenly everything seemed to go blank and become hopeless. I cried and could not explain my tears. After several hours of this, an impression came to my mind and heart saying, "Jimmy, all you need to do is receive your mother's Saviour, Jesus Christ, and believe Him."

I sought out a man named Pat Withrow in whom I had the utmost confidence. I told him about it, and there in his office on September 15, 1935, I received Christ, believing the Scripture in John 1:12: "But as many as received him, to them gave he power to become the sons

of God, even to them that believe on his name."

I know I am saved because I came believing what the Word of God said, and therefore salvation is mine by the grace of God (Ephesians 2:8,9). There are many times when I do not *feel* I'm saved; but, thank God, at all times I *know* I'm saved because God's Word says so.

Since receiving Christ, the simplicity of the gospel has been a constant inspiration to me. First, by the working of the Holy Spirit as we hear the Word of God we come to realize we are lost, enemies of God, without hope in the world (Romans 3:23). Then, in faith believing, we look unto Jesus Christ, relying on what He did in our behalf on the cross and praying, "Lord, save me."

I shall never cease to thank God because He not only saved me, but gave me a place in His work and has allowed me to see many lives changed through the power of Christ. I believe my favorite verse of Scripture is John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Verse 19 presents another trinity of truths. Apostates make separations, are sensual, have not the Spirit. The first two of these need no comment; the third solves a problem in the doctrine of apostasy. Here is a plain revelation that apostates lack one of the great distinguishing marks of true sonship, the indwelling of the Holy Spirit.

Were these men ever born again? It will be remembered that Ephesians 1:13,14 reveals that when we believe, we are sealed with the Holy Spirit until the day of our final redemption. To hold that an apostate was once saved is to hold that he was sealed only until the day he fell away, but this is not what the text says (cf. Rom. 8:9; Gal. 4:6).

✦ VERSES 20 and 21 continue: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Our most holy faith is not only to be contended for (v. 3); it is also to be built upon. Nehemiah's men held sword and trowel as they worked; we are both defenders of the faith and builders for God.

Building, praying, keeping, looking: these four exhortations provide us with a remarkably complete outline of normal Christian living. Every text dealing with our growth in Christ illuminates the first.

Every text on prayer helps us to understand the second. Prayer in the Spirit is indited by the Spirit, issues from the yearning heart of one who walks in the Spirit, is in agreement with the will of God.

The third exhortation, "Keep yourselves in the love of God," looks back to the truth of verse 1, that we are kept for Jesus Christ, as well as to the warning about the angels who kept not their first estate. We can fall from our own steadfastness (II Pet. 3:17), even though we are not utterly cast down when we do (Ps. 37:24). If we obey the teaching of such portions as II Peter 1:5-11, we shall never fall. Keeping ourselves in the love of God is keeping ourselves in the conscious enjoyment of it. We are kept by His power; He expects us to keep in the place where He can bless us.

Looking for the mercy of our Lord Jesus Christ unto eternal life is the forward look which anticipates His return every day, every hour. When the blessed, purifying hope burns brightly, it keeps the believer holy. When it burns low, the believer lacks one of the great incentives to personal holiness.

Among the other riches of these verses may be noted the appearance again of the Trinity, and the occurrence again of the triad of graces, faith, hope and love. The parallel with verse 2 is most instructive.

[Continued on page 415]

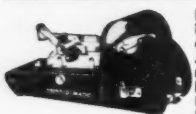
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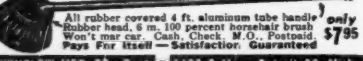
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The Gospel Is Good News [Continued from page 376]

lost and ruined, there was no eye to pity, no hand to save, none to deliver. But in the fullness of time God sent His own Son to redeem the world. That is the gospel. God is not imputing unto men their trespasses and sins, but seeking to forgive them, bringing good news, glad tidings of great joy. Who will believe it today and be saved?

In I Corinthians 15 Paul says: "I declare unto you the gospel," and he goes on to tell what the gospel is. Christ died for our sins, according to the Scriptures. Christ died, not as a mere martyr, as some people tell us. He did not die just to exhibit the love He had for the world. He did not die that He might convince men that He loved them. There was a deeper meaning in His death than that. He died as man's substitute. Said He, "I lay down my life, that I might take it again."

This idea that some people tell us—that Christ could not help but die! For eighteen months before He died He was telling that He was going up to Jerusalem and He should be delivered into the hands of the Gentiles, and He should be put to death, and on the third day He should rise again. For that purpose He came into the world—not only to live, but to die for the world—that through His death we might enter into eternal life.

I want to tell you why I think the gospel is good news. It has taken out of my path four of the bitterest enemies that I have ever had, and not only my enemies, but the enemies of the whole human race—just swept them right out of the way, and they are gone.

✦ THE first enemy is sin. Now, sin makes life bitter; sin makes our lives dark. Men may discuss about it, and they may deny it and talk as much as they are a mind to, but it don't change the fact. Sin has made your life and mine bitter. Not only your own sins, but the sins of your children, the sins of your friends have brought you into many a dark hour and many a sore conflict; and then you take a look into the future and remember that it is written, "The soul that sinneth it shall die." And again, "All have sinned, and come short of the glory of God."

There is nothing very sweet in the future with that in view. But the gospel comes and tells me that Jesus Christ came and died for sin; that He met the penalty for sin; that He came into the world for that very purpose, to put away sin.

Why, the prophet says, as he looks forward to that time, "Out of love to my soul He has taken all my sins." I like that word "all"—not a part of them. If I had committed a hundred sins, and God had forgiven me only ninety-nine, I would be just as bad off as if He had not forgiven me any. I have got to have all sins put away before I can have peace and rest.

"Out of love to my soul He has taken all my sins, and cast them behind His back."

Not behind *my* back. Satan would get at them if they were there, and bring them before me and torment me with them. But the prophet says, "Out of love to my soul He has taken all my sins, and cast them behind *His* back." How is the devil to get at them? He has to get behind the Almighty's back before he can get at them. They will not trouble if He has put them out of the way. That is good news, isn't it? That is what the gospel tells me, that He has put away sin.

Another Bible illustration is that He has blotted out sins as a cloud. Last night there were a great many clouds; you could not see a star some of the time. But if you look around this afternoon you cannot see a cloud. What has become of them? They are gone. You cannot find them. But the gospel tells me if I believe on the Lord Jesus Christ He will blot out my sins as a thick cloud. That is good news, isn't it?

Better still, we read over in Ezekiel that "not one of them shall be mentioned." They are gone for time and for eternity. When God forgives it is thorough work. We talk about forgiving, but we very often say, "Well, I will forgive you, but I won't forget it." That is not the way the Lord forgives. He says, "When I forgive I will not remember."

To me that is one of the sweetest thoughts in the Bible. If the blood of Jesus Christ has atoned for my sins, they are covered, they are blotted out for time and eternity; not one of them shall be mentioned. Is not that good news—to get sin out of the way?

✦ THEN another enemy is death. That has been conquered. When I was a little boy I used to look upon death as the most terrible thing in this world. I never thought of it that I did not tremble, and the cold chills used to roll over me.

In that little village in Massachusetts where I was born and brought up, it was the custom when a death occurred to toll the age of the person. If a man was ninety years old when he died, there were ninety strokes of the bell. I always used to count the strokes of that bell. When a person very old died I used to think, "Death is a good ways off." But sometimes death would come down into the teens, and then death seemed nearer.

Those times used to be times of darkness to me. Some nights I was afraid to go to bed—I was afraid of death. People may say I was a coward, but nevertheless I was afraid of death; it was so terrible to me.

That period was the darkest time of my life. But that is all gone now. As I go on through life I can say, "O death, where is thy sting?" and I hear a voice rolling down through the centuries coming down from the cross of Christ, saying, "Buried in the bosom of the Son of God." He tasted death for every man. He took the sting of death in His bosom. Now I can say, "O death, where is thy sting?"

If a hornet or a wasp should fly on your hand, you would be afraid it would sting. But if the sting was gone—if the sting was taken away—you would not be

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any more afraid of it than you would of a fly. That is just what Christ did. He took away the sting of death.

Now, I have not got to die. This Adam life will pass away; this house I live in will be taken down; but I have "a house not made with hands, eternal in the heavens." The grave may get this Adam coil, may get this house I live in, but I have got a new life as lasting as God Himself.

I have become a partaker of the divine nature. "He that believeth on the Son hath everlasting life." How is death going to touch that? Death may steal up onto this platform and lay its icy hand on me and take me away out of this body, but I have got a body—I shall be clothed with immortality; I shall see Him and be like Him. Instead of getting a body that is subject to sin, I get a body that sin cannot touch—a resurrected and glorified body. It is the gospel that brings such news. My friends, you had better believe it and get the benefit of it.

There is a third enemy out of the way. I used to think the grave was the most dark and gloomy place in the world. But that gloom is all gone now. When I lay away a friend in Christ, I go to the grave and lay him down there, and I can hear a voice coming up from the grave, "Because He liveth, ye shall live also." Jesus Christ conquered the grave. He went down into the grave and measured its depths. They laid Him in Joseph's sepulcher; but on the third morning, the glorious resurrection morning, He rose again. The Son of God has robbed the grave of its victory. That is what the gospel tells me. That is good news, isn't it?

♦ THE last enemy is the judgment. I used to think it would be terrible to have to go up there before the great white throne and have all the sins I ever committed blazed out before the assembled universe. But now I find not one of them is to be mentioned. Not only that, but the judgment has already passed to the believer; I was judged in Christ.

Christ took my place. He died in my stead. He suffered for my sins. He became the sinner's substitute. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." If Christ was punished for me, I am not going to be punished. God is not going to demand payment twice, is He? If a man owed me and someone else paid it, I could not collect it from that man, could

I? Now, Christ has paid the penalty; Christ has suffered for the sins of the world. When I believe that, I need not fear the judgment.

If a man believes on the Lord Jesus Christ with his heart, He has promised to give him eternal life. That is the beginning; that is the first step; and we cannot do a thing to please God until we do that, until we believe on His Son. The moment we believe with all our hearts on His Son the new life begins, and it does not begin until we take that step.

If a man says, "I will not believe; I will not receive Jesus Christ as my Saviour; I will not take Him as my way; I will not take Him as my truth; I will go and find some other way," I believe that man is making the mistake that we read of, where it says: "He that climbeth up some other way, the same is a thief and a robber." The only way into the kingdom of God is this one way: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

♦ THERE is a universal offer. If any man says, "I don't like your gospel, because it is too narrow"—and I very often hear people say that—I just meet them with the text: "Go ye into all the world, and preach the gospel to every creature." There is a universal offer. The rich and the poor, the high and the low, all are to have the gospel preached to them.

And to preach what? Why, that Christ died—that is the gospel. I do not believe He wants us to preach to you the gospel and then He does not give you power to believe it; do you? Do you think the Lord sends His messengers out all over the earth to preach His glorious gospel and then has constituted man so he cannot believe it. That is what many people tell us.

Not many hours ago that very thing was brought up—that some men are so constituted they cannot believe. Away with such doctrine!

A man comes to me and wants to have me go to his house and take tea with him tonight.

"I would like very much to go with you, sir, but the fact is, I can't go."

"Have you got some other engagement?"

"No."

"Why can't you go then?"

"Well, I don't feel just like it."

"What is the matter? Are you sick?"

"No, sir, never was any better than I am now."

"Well, what do you mean?"

"Well, the fact is, I am so constituted I can't believe you want me."

There is a good deal of sense in that, isn't there! You can believe if you will. And the gospel is this: that Christ has come to meet your needs.

Is the heart heavy and sad on account of sin? Let Jesus Christ come to meet your need. He is so anxious to save men, you don't have to ask Him; He stands at the door of your heart now offering you salvation, and all you have to do is just take it and live.

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Evangelism

News of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.

☆

DENVER, Colo., saw the new auditorium of Beth Eden Baptist Church crowded out time after time during evangelistic meetings conducted by Hyman Appelman November 27-December 10. Conservative Baptist churches of the Rocky Mountain area co-operated in the campaign, spearheaded by Beth Eden's pastor, Sam Bradford. Large delegations came as far as 100 miles to attend the meetings and pastors of every denomination were present nightly. Evidence of the Lord's power was observed from the outset.

The meetings were preceded by many weeks of intensive prayer and organizational preparation, and results were outstanding. Twice the Beth Eden Sunday school broke all records, going beyond 1,200 in attendance the first Sunday of the campaign and over 1,500 the second Sunday. Conversions were many, and large numbers of unenlisted Christians signified intention of joining churches in the area. Finances poured in so consistently that no offerings for incidental expenses were taken after the ninth day.

Well-trained personal workers were effectively used in daytime visitation and in counseling people seeking salvation through the Lord Jesus Christ in the inquiry rooms after the services.

Plans for the campaign began three years ago following a Denver-wide campaign conducted by Dr. Appelman, when Dr. Bradford and his church invited the evangelist to return for another season of evangelistic effort.

"Many souls were saved and the church experienced a wonderful spiritual uplift." This was the comment of J. Ray Stanton, pastor of the Knox, Ind., Methodist Church, in describing the meetings conducted there by Robert Kees in November.

On the last Sunday morning the evangelist asked all those who, for one year, would tithe and be regular in attendance at Sunday morning and evening services and the mid-week prayer meeting, to meet him around the altar for a consecration service. The great response was particularly thrilling because the church had had no mid-week prayer meeting for many years. And the regular tithing to the support of the church made it possible to do away with the suppers and bazaars which formerly had brought in the finances.

From November 7-19, Edward Van-

derJagt conducted meetings in the First Regular Baptist Church of Bellefontaine, Ohio, where Gerald Barlow is pastor. There were numerous decisions for Christ. The attendance was 40 per cent larger than any previous meeting, according to the pastor. This was the evangelist's second campaign in this church.

Elton W. Crowell, of the Moody Bible Institute Extension staff, conducted a campaign at the Battle Creek, Mich., Bible Church, October 29-November 12. Calvary Baptist Church of Battle Creek also co-operated. An unusually good attendance was noted among the churches of the area, with many strangers and unsaved people coming in to hear the gospel. In addition to decisions for Christ, there was also a deepening in Christians' lives and consecration to the Lord.

Sioux Falls, S.D., evidenced a real turning to Jesus Christ and the Church when Jack Shuler held meetings there in October.

Approximately twenty pastors of the county met more than a year ago to discuss having a series of meetings with the Jack Shuler evangelistic team. By the time the campaign began, another twenty pastors had agreed to help.

The largest auditorium in the county—the Coliseum Annex, having 5,000 seats—was engaged. By the time of the evangelist's sixth message, all seats were filled and people were standing. With each successive meeting, crowds grew until many had to be turned away.

Dramatizations put on by Shuler and Song-evangelist Herb Hoover, with the aid of the 150-voice choir, proved to be the high points of interest. Many were reached for Christ who would not respond at the regular preaching services.

The sawmill town of Vernonia, Ore., was stirred under the ministry of Eddie Wagner, of Little Rock, Ark., assisted by Song Director Jim Stoutenborough, of Wheaton, Ill., and Mrs. Stoutenborough, soloist.

Moved to a united evangelistic effort by the Holy Spirit, the five pastors comprising the Vernonia Ministerial Association prayed and planned with the help of their church lay leaders, and were led to the choice of the Wagner-Stoutenborough evangelistic team. Although Vernonia had never had a union evangelistic service, and may prophesied it would be a dismal failure, the campaign was scheduled for mid-November.

In spite of bad weather, loggers' resistance, and other competing factors, attendance grew from less than two hundred to a high of 405, with a remarkable response in decisions for Christ.

Moody Monthly

Dr. and Mrs. A. T. Tomshany conducted evangelistic preaching and visitation missions in six churches in Seattle and vicinity: the Magnolia, Hillcrest, Renton, Riverton Heights, Angle Lake, and Rose Hill Presbyterian churches.

These meetings were set up by the presbytery of Seattle through its committee on evangelism, headed by Arthur A. Kirk. In each a committee of laymen from various churches prepared the way. These men carried on intensive publicity, conducted prayer meetings, promoted attendance, and did personal work.

On November 19, Mr. and Mrs. O. W. Stucky closed a two-week campaign in the First Baptist Church of Van Wert, Ohio, where C. F. Mills is pastor. During this series there were many who definitely confessed Christ as their Saviour. One, a young mother from Europe, came to the Lord in the first service she ever attended in a Protestant church. Her testimony gave proof in the days that followed that it was a real transformation. On the last night of the campaign the railroad agent, who had been on the prayer lists of the entire church for many years, came to the Lord. The congregation was in tears as the faithfulness of the Lord in answering prayer was again witnessed. Another man, his wife, and two daughters followed that same night.

The Curt Emmons evangelistic party of Winona Lake, Ind., conducted meetings at the First Methodist Church in Leon, Iowa, September 24-October 24. John McCallum is pastor there. Among those making decisions was a middle-aged woman who, though a church member all her life, realized she had "never been born again."

The evangelistic party next went to the First Baptist Church in Mentone, Ind., where Milton L. Dowden is pastor. One personal worker—a young woman—drove her father's tractor and invited thirty-five people to the meetings. Three of these were among those who made decisions for Christ.

November 8-19, the party held meetings in the First Baptist Church, Scottsdale, Pa., where the pastor is Thomas A. Stacey. One outstanding feature of this campaign was the children's work conducted by Mrs. Emmons. Attendance reached a high of 101, with an average attendance of sixty-eight.

November 15-24, Marion Beene conducted a campaign at the First Baptist Church, Kingman, Kan., where William Justice is the pastor. There were many decisions and additions to the church.

What is reported to be one of the most successful campaigns in the history of the First Baptist Church, Danville, Ill., was held in November under the leadership of Homer Britton, Chattanooga, Tenn.

The auditorium was packed nightly. There were scores of decisions at both adult and children's meetings. In addition

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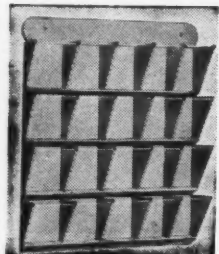
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tion to the trombone and vocal solo work of Evangelist Britton, Edward Reese, accordionist from Grand Rapids, Mich., assisted in the church meetings. Mitchell S. Seidler is pastor of the church.

F. A. Wirth held meetings the last two weeks of November at the Bible Baptist Church in Morrison, Ill., where Fred Crown is pastor.

A number accepted Christ as their Saviour and many more consecrated their lives to the Lord. Several indicated their desire to be baptized, some joined the church, and others pledged to begin family worship in their homes.

The Trinity Baptist Church in Council Bluffs, Iowa, saw God's blessing under the ministry of Bob Oughton early in November. The pastor of the church, Donald Bunge, formerly played football with the Minnesota Redskins.

Later in November, the evangelist spoke to students at the Grace Bible Institute, and held meetings at the Evangelical Mission Church in Stamford, Neb., where Tom Moore is pastor. He also spoke at a Youth for Christ rally in Orleans, Neb.

Mr. and Mrs. J. H. Woodward, of the Christian and Missionary Alliance of the United States, spent the summer in Europe, going on to England before returning to the States in December.

Meetings were arranged at Woking, Malvern, Hastings, London, Falmouth, Portsmouth, and Birmingham. At both Woking, where a meeting was held in a reform school, and Falmouth, during a four day union campaign, many decided for Christ.

In Weymouth, where meetings were to last only four days, the time was extended through the second week, with numerous decisions for salvation and many consecrations. Morning prayer meetings each day at 7:00, were continued after the campaign.

God's work in hearts was evident during the two weeks of meetings held at the First Baptist Church in Mt. Pleasant, Iowa, November 5-19. Stanley Anderson, the pastor, led the song services nightly, and Phil "Pete" Riggs, assistant to the president of John Brown University, was the evangelist.

One night a large group met at the altar, confessing specific hindrances in their own spiritual lives and yielding their wills to God. Other people, under conviction of sin, came to the pastor during the day and asked to be shown the way of salvation.

Joseph W. Arnett preached the Word for five weeks in the Dover (Ohio) Bible Church, November 19-December 24. The pastor is Grover E. Smith.

The meetings were well publicized through three radio programs and two newspapers. The campaign was undergirded by numerous Spirit-directed prayer meetings and several entire days of prayer.

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FUTURE ENGAGEMENTS

Hyman J. Appelman: Jan. 29-Feb. 4, Evansville Rescue Mission, Evansville, Ind.; Feb. 4-25, city-wide meeting, City Auditorium, Stockton, Calif.; Feb. 26-Mar. 18, city-wide meeting, New Castle, Pa.; Mar. 21-June 12, campaigns in British Isles, sponsored by churches there.

Wes Auger: Jan. 30-Feb. 11, Calvary Baptist Church, Burbank, Calif.; Feb. 18-Mar. 11, Calvary Baptist Tabernacle, Los Angeles, Calif.; Mar. 10, Youth for Christ, San Diego, Calif.; Mar. 13-25, Grace Baptist Church, Richmond, Calif.; Mar. 27-Apr. 8, First Baptist Church, Ceres, Calif.; Apr. 15-20, Calvary Baptist Church, Reno, Nev.; Apr. 29-May 6, Twelfth Street Baptist Church, Fresno, Calif.

Marion Beene: Mar. 25-Apr. 3, Central Baptist Church, Knoxville, Tenn.; Apr. 5-19, Fortieth Street Baptist Church, Oklahoma City, Okla.
John Carrara: Jan. 23-Feb. 4, Brown Street Baptist Church, Alton, Ill.; Feb. 6-18, Birmingham Gospel Tabernacle, Birmingham, Ala.; Feb. 20-Mar. 4, Church of the Open Door, Greenville, Miss.; Mar. 6-18, Central Baptist Church, Dallas, Tex.

Merle Fuller: Jan. 21-Feb. 4, city-wide campaign, Fall River, Mass.; Feb. 11-18, Independent Methodist Church, Altoona, Pa.; Feb. 19-25, Baptist Church, Lancaster, Ohio; Feb. 26-Mar. 4, Conference Mennonite, Richfield, Pa.

Norman B. Harrison: Jan. 28-Feb. 2, First Baptist Church, New Bethlehem, Pa.; Feb. 6-10, Founder's Week, Moody Bible Institute, Chicago, Ill.; Feb. 12-14, Bryan University, Dayton, Tenn.; Feb. 15-18, Oak Ridge, Tenn.; Feb. 19-25, Bethany Church, Knoxville, Tenn.; Feb. 26-28, Cosby, Tenn.; Feb. 28-Mar. 4, Asheville, N.C.; Mar. 5-8, Hendersonville, N.C.; Mar. 9-11, Bible Conference, Southern Bible Testimony, Bryson City, N.C.

R. I. Humbert: January and February, First Church of the Brethren, Los Angeles, Calif.; First Church of the Brethren, Glendora, Calif.; Community Church, Hawthorne, Calif.

Robert J. Kees: Feb. 10, Olean Youth Jubilee Hour, Olean, N.Y.; Feb. 11-18, First Evangelical United Brethren Church, Olean, N.Y.; Feb. 20-25, Evangelical United Brethren Church, Steamburg, N.Y.; Feb. 27-Mar. 4, Evangelical United Brethren Church, East Smethport, Pa.; Mar. 7-18, Broad Street Baptist Church, Washington, Pa.

John J. Lanting: Feb. 4-11, Community Baptist Church, Gulfport, Fla.; Feb. 18-25, First Baptist Church, New Port Richey, Fla.; Mar. 11-Apr. 1, Southeastern Bible School, Birmingham, Ala.

Mr. and Mrs. Raymond O. Nelson: Jan. 23-Feb. 4, Evangelical United Brethren Church, Clarence Center, N.Y.; Feb. 5-11, Harris Hill Evangelical United Brethren Church, Williamsville, N.Y.; Feb. 13-25, Corry Evangelical United Brethren Church, Corry, Pa.; Feb. 27-Mar. 11, First Evangelical United Brethren Church, Youngsville, Pa.

Mr. and Mrs. Lester C. Place: Jan. 30-Feb. 4, Ebenezer Mennonite Church, Bluffton, Ohio; Feb. 11, Glen Ellyn Bible Church, Glen Ellyn, Ill.; Feb. 13-18, First Baptist Church, Petersburg, Ill.; Feb. 20-25, Bible Church, Keokuk, Iowa; Feb. 28, First Baptist Church, Oklahoma City, Okla.; Mar. 4, First Baptist Church, Tempe, Ariz.; Mar. 6-11, Evangelical Methodist Church, Phoenix, Ariz.; Mar. 13-18, Open Bible Church, Phoenix, Ariz.; Mar. 20-25, Faith Baptist Church, Glendale, Ariz.

L. Sale-Harrison: Jan. 31-Feb. 11, Mission Covenant Church, Oakland, Calif.; Feb. 12-16, South Modesto Baptist Church, Modesto, Calif.; Feb. 18-23, Wrigley Heights Baptist Church, Long Beach, Calif.; Feb. 25-Mar. 2, Bethany Baptist Church, Long Beach, Calif.

Mr. and Mrs. O. W. Stucky: Jan. 28-Feb. 11, Community Church, Holly Hill, Pa.; Mar. 11-25, Methodist Church, Woodland, Mich.; Mar. 26-Apr. 8, Community Church, Berkley, Mich.; Apr. 15-29, Westminster Presbyterian Church, Duluth, Minn.

A. T. Tomshany: Jan. 24-Feb. 4, First Presbyterian Church, Burns, Ore.; Feb. 5-18, Presbyterian Church, Stanfield, Ore.; Feb. 20-Mar. 4, Presbyterian Church, Port Angeles, Wash.

Edward Vanderjagt: Mar. 27-Apr. 8, Southside Baptist Church, Elmira, N.Y.

MOODY EXTENSION STAFF

James R. Calhoun: Feb. 4-18, Open Bible Church, Greenville, Mich.; Feb. 25-Mar. 11, Union Baptist Church, Kittanning, Pa.; Mar. 25-Apr. 8, Hampstead Square Baptist Church, Charleston, S. C.

Elton W. Crowell: Feb. 13-25, First Baptist Church, Ferndale, Wash.
Edwin W. Guber: Feb. 11-25, First Baptist Church, Niles, Mich.

Mr. and Mrs. Michael A. Guido: Jan. 28-Feb. 11, Philpott Tabernacle, Hamilton, Ont.; Mar. 11-25, union meeting sponsored by Jennings Ministerial Association, Evangelical United Brethren Church, Jennings, La.

A. H. Stewart: Jan. 24-Feb. 4, Allison Avenue Baptist Church, Washington, Pa.; Feb. 11-25, First Baptist Church, Niles, Mich.; Mar. 4-11, Albright Evangelical United Brethren Church, Elkhart, Ind.; Mar. 18-25, 31st Street Fundamental Baptist Church, Indianapolis, Ind.

BIBLE CONFERENCES

Feb. 5-11, Founder's Week Conference, Chicago, Ill.
Feb. 4-25, Sebring Conference, Sebring, Fla.

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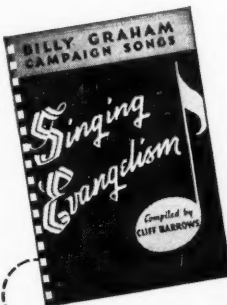


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Harold R. Cook, Editor

Will We Help Them?

By J. Grady Parrott



Mexican villagers flock to greet the author (at extreme left in baseball cap) during the aerial survey in which he met Arturo Anduesa.

ARTURO ANDUESA may be an exceptional Mexican Christian. I would like to think so; it would ease my conscience. I don't mind admitting that this man's willingness to suffer for Christ shames me. It should shame all American Christians.

Arturo is a layworker licensed by the Peninsula Presbytery of the Presbyterian Church in Mexico. I met him last year when Fred Passler (the American missionary) and I made an aerial survey of the Yucatan Peninsula. Fred hadn't heard from Arturo for six months, but at last report he was living in Cozumel—on an island off the east coast of the peninsula. We were to visit him there to see how air transportation might aid his work.

As far as Fred knew, there had been no Christian witness on this island until Arturo arrived six months ago. We were eager to know how he was getting along in this virgin territory. We found his house all right; but we didn't find him alone. There were eight other people there, several of whom were Christians—the first fruits. They were studying the Word together.

It's not strange that the Lord blessed Arturo with such early fruit—not when you consider the consecration of this man. After the meeting, he told Fred some of the things that he had gone through recently. I listened with my mouth open.

As he talked, one thing struck me particularly: he considered it shameful—even sinful—to be afraid of persecution. "I had to confess it to the Lord," he told us; "I was afraid the first time they shoved a gun in my ribs and told me they were going to kill me."

But since that time, Arturo had looked down a gun barrel more than once. He had learned to trust the Lord implicitly in the face of such threatenings.

Probably the severest testing he experienced was two years ago when the Presbytery sent him to open new gospel work in the Yucatan interior. There he met with fanatical opposition. Finally, in the town of Xcan, the fanatics decided to kill him. They beat him and stoned him until he was almost dead. "Just before I lost consciousness someone was holding an enormous stone directly over my head. Only God knows why that stone never dropped."

He was badly wounded—and bleeding. They decided to take him to jail; they dragged him through the streets by his hair. The authorities soon released him, but he fell right back into the hands of the mob. This time they seemed determined to do a thorough job. Then a man appeared who had befriended Arturo. He had armed himself with a pistol and a shotgun. "The first one who lays his hand on Arturo will have to answer to me," he told the mobsters.

After Arturo recovered from this close call, the presbytery commissioned him to work on the Island of Cozumel, and also in the villages along the northeastern shore of the peninsula. He and another Mexican Christian made an exploration trip along this coast, stopping at each village. They'd travel by small boat when they could find one going their way.

But transportation wasn't their only difficulty. A bad drought hit the peninsula, and the none-too-friendly people refused them water. Several times for lack of water they walked to the next village instead of waiting for a boat. Once

they were so thirsty that, coming across a low place still muddy from a rain weeks before, they put mud in their mouths, hoping to stimulate the flow of saliva.

I soon found out that you can't stop a man like Arturo. He had no notion of merely settling down on Cozumel and shepherding his little flock. He was eager to get out to the other islands along the coast and reach those people, too—people who had never yet heard the gospel.

But his big problem is transportation. He can travel by sailing vessel—but it's so irregular. He may finish his work on one island and then have to wait several weeks before another boat. It's bad enough for a valuable man like Arturo to lose all that time—time that should be spent in preaching and teaching. But on top of that, his long waits are expensive. He won't be able to reach many villages doing it this way.

I've been concerned about this. Here's a man who is sold out to the Lord—and effective. And there are others just like him in Mexico. But their work is limited by poor transportation.

We give missionaries cars and boats to increase their effectiveness. That's important. More recently, aviation has come to the aid of the missionary also. But even if we double the effectiveness of each missionary, we can't cover all the ground.

What's the answer? One answer is: more recruits. But frankly, it's discouraging trying to arouse missionary enthusiasm among soft, contented American Christians. They're too busy enjoying the by-products of Christianity to put the Great Commission back in its central place. This is a job for men—men who, like Paul, are "ready not to be bound only, but also to die . . . for the Lord Jesus." In short, it's a job for men like Arturo.

Maybe that's the answer. These days when I "pray . . . the Lord of the harvest that he . . . send forth laborers into his harvest"—when I pray *that* these days, I find myself thinking less about American softies, and more about national Christians. They're in the joy of their first love. They're willing to suffer to get the job done for their Lord.

I'm praying that we of the Missionary Aviation Fellowship will soon be able to serve Arturo with air travel to these unreached islands. I'm praying that we'll be able to provide this service to a lot of other on-fire nationals all over the world—as well as to those who *have* left the comforts of American life to face the rigors of pioneering. They're so few. But by God's grace, and with the help of the

equipment He gives us, we must help these servants of Christ (regardless of nationality)—these servants who hold the Great Commission in its proper place. We must help them to reach out—and gather in the harvest.

From the Fields

CHINA. China is such a vast country, and conditions are so different in the various provinces, that it is unwise to make many generalizations. It is safe to say that fewer missionaries by far have remained in the north, where the Communists have been longest in power, and that most of those who are there are in the larger cities. It is also clear that there has been no general relaxing of restrictions on the travel and work of the missionaries. Missionaries in Shensi appear to have had full liberty for travel, but this is very exceptional. The general tendency is toward a gradual increasing of restrictions.

Is the day of the foreign missionary in China now past? Some newspaper reports, based apparently on the "manifesto" issued from Peiping, have given that impression. But the mission boards have been quick to challenge these reports. Many people are unaware that there are still about a thousand missionaries in China. Not only are they still living in China and carrying on the work to the extent of their ability, but their mission boards are having no real difficulty in transmitting funds to them at the time of this writing.

Do the Chinese Christians want the missionaries to leave? In some cases they have expressed that desire, in cases where the missionary could do little good by remaining and the very presence of this foreigner might bring official suspicion on those who might fraternize with him. But in other cases, particularly in the southwest, they have even on their own initiative asked that the missionaries remain.

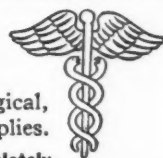
One of the difficulties the missionaries have been facing is the problem of maintaining discipline in such institutions as hospitals. A missionary in Hunan province writes, "The students (in the hospital) cause much trouble. They would like to take matters into their own hands." And another from Kansu writes on the same subject, "But it isn't easy in these days to discipline them, and it certainly is not the time for 'foreigners' to be responsible for this."

As far as possible the missionaries have tried to surrender authority to Chinese Christian leaders. Some have regretted that more of this was not done before, when it could have been carried out without such great pressure of necessity and the leaders could have been trained more adequately for their new responsibilities.

There has been little disposition to criticize those missionaries who have seen best to leave the field. We are too familiar with the pattern of Communist repression in other areas not to recognize that often no useful purpose can be served by staying on. But some criticism has been expressed of those who have chosen to remain, and particularly of

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Isaiah 60:3

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Not only has the saloon returned in wet states under national repeal; but it has returned in a form even more subtly vicious than the old saloon; for, as a tavern or cocktail lounge, its influence in the community, particularly upon youth, is even more insidious and destructive.

Taverns and cocktail lounges are common gathering places for criminals and immoral women. United States Public Health case histories in one American city show that, out of 3,720 venereal disease victims, 1,735 were infected by persons picked up in bars.

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the China Inland Mission for adopting this as a mission policy for all its members.

Are the critics right? No one answer can be given that will apply to all cases. Certainly some of those who have remained have had the joy of seeing more results from their work than they had ever expected. A Baptist missionary from Sikang has just written, "There are at least twenty-five good reasons why we should have stayed in China the past two years, and why we will continue to stay as long as the present government allows us to do so, for on September 29 and October 21 twenty-five men, women and children were baptized..." This was from a comparatively new work. Another missionary says, "After prayer and consultation we believe that the only way we can 'quit' is found in I Corinthians 16:13" ("Quit you like men").

The door to China may be closing. But up to the present the missionaries have been able to maintain a strong foothold in some parts. We have been willing to expend great effort and much money in keeping missionaries for years on the borders of such closed lands as Tibet and Afghanistan in the hope that we may some day be able to get ever so slight a hold within those countries. Some have wondered, then, if we are wise to abandon so readily a great field like China before we are actually forced out. There is indeed great risk to the missionaries and to their families in remaining, but many have taken the position that they were never called to seek personal security. They do not want to waste their lives, but they are willing to spend them for Christ if they can have the assurance that He will profit by it. We can only respect their devotion and pray that God will indeed use them to His glory.

Editorials (Continued from page 372)

"I think that what America is enjoying is a boom in religion, and success in evangelism. With this, too, I thank God, there are many early signs of a real spiritual revival—in the British sense of the word; but it's not there yet!"

While some may feel that Mr. Rees is too conservative in his appraisal, the distinctions he makes between evangelism and revival and between signs of revival and revival itself are valid and should be kept in view.

Thank God for evangelism which is bringing many to Christ and which is bringing the seed of the gospel to many, many others. It should not be forgotten, however, that real revival begins with God's people. It is nourished by prayer, carried forward by Holy Spirit conviction of sin, and advances only as Christians are willing to put away all that stands between them and the full and complete will of the Lord in their lives.

Let us indeed praise God for the evidences of His blessing, for revival fires glimpsed here and there, for the numbers who are sincerely—even intensely—interested in the gospel of Jesus Christ. But let us continue to wait on God, earnestly seeking the great nation-wide Holy Spirit revival which America so desperately needs in this hour.

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WORD PICTURES IN PHILIPPIANS

In Philippians 4:1-5, Paul comes to grips with a delicate problem in the Philippian church. Two of his former trusted helpers, Euodia and Syntyche, were not on speaking terms. Euodia—not Euodias, which is a man's name—is the English spelling of a Greek word meaning "prosperous journey." This woman, in modern language, could be spoken of as "one who had arrived." She had gotten somewhere in life. Syntyche means "pleasant acquaintance, happy chance." She was one of those pleasant, affable people we today call good mixers.

Paul calls the Philippian saints his crown. The Greek word is not *diadēma* (*diadēma*), a royal crown (Rev. 19:12), but *stēphanos* (*stephanōs*), a victor's crown given to the victor in the Greek athletic games or to the victorious general or the public servant, made of ivy, roses, violets, oak leaves, etc. The saints whom Paul had won were his crown of victory.

"Beseech" is *parakaleō* (*parakaleō*), "I beg of you, please." Paul had to handle these two sinning saints carefully. "Intreat" is *erōtāō* (*erōtāō*), a word that has back of it the authority of the apostle here.

This man called "yokefellow" was in fellowship with the Lord and would respond to a command given with military snap and curtness. The word "yokefellow" is *sunzugē* (*sunzugē*), made up of *zugōs*, a yoke such as is used for cattle, and *sun*, which means "with." The word here describes a person who knows how to pull well in double harness, that is, how to work in co-operation with another Christian. This was an excellent choice of one who could help Euodia and Syntyche, who were not pulling together in double harness, to settle their differences and work harmoniously together again.

The word "help" is *sunlabano* (*sunlabano*). It means "to take hold with." It is used in Luke 10:40 where Martha asks our Lord to bid Mary lend her a helping hand. The use of this word here shows that Euodia and Syntyche were already attempting to patch up their differences. They are described as having labored with Paul in the gospel ministry. The word is *sunathlēō* (*sunathlēō*), used of Greek athletes striving together in perfect co-ordination in the Greek games against a common opposition. It describes these two women who had worked with Paul in perfect co-operation. These sinning saints are exhorted to be constantly (present imperative) rejoicing in the Lord. Had they been doing so, they would not have become estranged.

The word "moderation" is *epieikes* (*epieikes*). It is being satisfied with less than is due you. It is sweet reasonableness. This is what Euodia and Syntyche lacked.



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How grateful we are to all of our friends who by their prayers and cooperation have enabled us to accomplish this magnificent work for Christ during the past 25 hectic years. Eternity alone will reveal what all this has meant in the overall program for the salvation of Israel.

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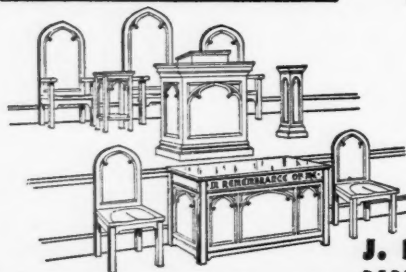
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Billy Graham Answers!

[Continued from page 375]

ing the crowds. That would be interesting.

Graham: Well, sir, first of all I should like to say that many people have had the idea that Christianity is something morbid—a long face, a somber expression, black clothes, and all the rest of it—when actually Christianity is the most joyful and happy life in the world. The Bible says, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore," and the most thrilling and adventuresome and exciting life that I think anyone could live is the life in Jesus Christ.

Fourteen years ago I was playing baseball in North Carolina. I had my eyes on professional ball—that was my goal and ambition as a young fellow—and I came into a religious meeting not caring about God, religion, Christ, or the devil or anything else. I was attracted because I saw a young man standing there, a former football player, telling what Christ had done for him.

I said if Christ can do something for that fellow, He can do something for me. I remember as I sat, I began to realize that I, too, was a sinner; that even though I had gone to church all my life, though I had a fine Christian father and mother, that I was a sinner against God, and until I came to seek Christ as a Saviour I was on the road to hell. Now, every major denomination in America preaches and teaches that fact.

Broadcaster: Mr. Graham . . . Referring to the fact that you anticipate this to be the last revival in this area, and that there will be no future generation if we do not embrace Christ, if there would be a complete overnight conversion to Christ in your manner in this country, what would we have accomplished to perpetuate the next generation? Wouldn't we go into Korea and die, perhaps more happily and with our souls at rest, but die just as rapidly as we are dying now?

Graham: No, sir; if this country should suddenly turn to Christ, not only our armies but every phase of our life would be transformed, and we would immediately become victors, simply because we would have the intervention of God on our side. For example, in the Old Testament days God used heathen, atheistic nations to bring destruction against Israel and Judah. God may allow it again, unless we in this country recognize God and turn back to Him. I told the President of the United States that a few days ago, and he agreed that this was possibly the case.

Broadcaster: Mr. Graham, are you familiar with the heresies of Gnosticism and Monasticism?

Graham: Somewhat.

Broadcaster: Are you familiar with the fact that the orthodox world, which is still larger in toto than this Protestant world which you cling to, regards your type of ministry as being heretical, as being guilty of Gnosticism, which was condemned in about the third century? Do you realize, for example, that ortho-

dox Christianity, when you talk of "accepting Christ," would use the same terminology to mean quite a different thing? We don't believe you can walk into a tabernacle and find Christ there and put Him in your pocket and walk out. Now, how do you explain this great division that you are promulgating between yourselves and your people, and the orthodox peoples of the world?

Graham: I cannot answer this in the time we have, but I'll do the best I can. First, let's remember that I represent the major, and nearly all, the Protestant denominations. For example, if you read the liturgy of the Church of England and the Episcopal Church in this country, the Methodist Church, the Baptist Church, the Presbyterian, as well as smaller bodies you'll find they believe exactly what I'm preaching.

Broadcaster: Not the Episcopal Church.

Graham: Yes, sir, the Episcopal Church.

Broadcaster: I would like to differ with you as an Episcopalian, may I?

Graham: No, sir, I'm afraid that you are not up on your theology if that be true, because the message that I'm preaching is almost in toto the message as accepted by the Episcopal Church. I just received a letter yesterday from Bryant Green, the great Episcopal clergyman who will be coming to Los Angeles, Washington, Boston, Houston, this year . . .

Broadcaster: And to Portland.

Graham: And to Portland. Bryant Green is one of my closest friends. He has made the statement that "Billy Graham and I differ on methods but our theology is the same."

Editor: I think we ought to have a little factual material here. I would like to have the origin of your Youth for Christ movement, and your tie-up with it, Mr. Graham. The development of this, your history . . .

Graham: Yes, the Youth for Christ movement began on Times Square in the early days of the war, on a Saturday night. Saturday night was the worst night in all the week to have religious meetings. There was a young man who stood on Times Square and saw hundreds and thousands of young people going down Broadway, with no thought of religion, or God or Christ, and he decided that he would start a meeting. So he rented a building and started a meeting on Saturday night, very much like the meetings we're conducting here, except they were once a week.

That spread all over America, until today we have a thousand such meetings on Saturday night in America. We're in fifty-six different countries; we have offices in over thirty-six countries of the world at the present time; and at this moment in Brussels, in Belgium, we have hundreds and thousands of delegates from all over the world meeting. And all this only began about seven years ago.

Editor: Well, I made a couple of trips to Europe since the war, and I wondered whether you thought this readiness for religious revival existed there as well as here. I didn't see it.

Graham: No, you probably wouldn't. Last year, however, we had a meeting in

[Continued on page 420]

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NEWS REPORT

*worldwide news
for and about
christians*

CHRISTIANS who believe that the close of this age will be marked by phenomena in the world of nature may find food for thought in recent news dispatches from various parts of the globe. Overshadowed by the blacker headlines concerning war and peace, these reports may at least suggest things yet to come.

Wings of Famine

From Egypt, the land whose skies were darkened in Moses' day by swarms of locusts, comes word of the beginnings of what may prove to be another great locust plague—perhaps the worst in a quarter of a century. Threat of crop destruction hangs over vast areas of Africa and southwest Asia, bringing with it the possibility of famine for millions. Already the battle to control the hordes of grasshopper-like insects has begun, but the outcome is by no means certain.

The locusts began gathering last summer. Their numbers increased as abnormal rains in Saudi Arabia provided favorable conditions for breeding. Unless a sufficient number of insects can be killed before they are big enough to fly, they will spread over millions of miles within a few months.

Mystery in Ice

Britons, meanwhile, are puzzling over the phenomena of falling chunks of ice. In Devonshire pieces weighing as much as fourteen pounds have been found. In another area, an icy slab a foot long and four inches thick thudded at the feet of a patrolman.

Some British scientists suggest that the chunks may have broken loose from Saturn's inner satellites, which are thought to consist of ice and snow. Others advance the theory that the objects are ice meteorites. Still others speculate that they may have been formed as a result of water vapor, ammonia and methane reaching the cold of the upper atmosphere.

Red Hot Destruction

To the south in Italy, the worst volcanic eruption of Mount Etna since 1928 has resulted in much destruction and many have been made homeless. Streams of molten lava, red hot, flowed down the mountainside, engulfing everything before them. Word comes of villagers walking in religious processions behind a

statue of the virgin and chanting, "Immaculate Holy Mary, help us."

Deference to Deity

Against a background of tension and pessimism at Lake Success, N.Y., the United Nations is tacitly giving prayer official—but limited—recognition. There the delegates' typing room has been unobtrusively converted into a "meditation" room. According to the *New York Times*, UN officials explain that the room is intended to be a "non-denominational chamber, not only for meditation, but for silent prayer by those who wanted to pay deference to their deity."

Bonfires or Flaming Churches?

An encouraging response has followed an interdenominational call to prayer for revival in Christian congregations throughout the world. Issued by the Great Commission Prayer League of Chicago, copies of the call were placed in the hands of pastors, Christian workers and other key leaders throughout the country. Urgent requests for more copies of the call far exceeded the supply.

Specifically, the call asked that December 31 be observed in meditation and prayer for revival in Christian congregations, with the following week to be observed as a week of prayer. "A great evangelistic bonfire," the call pointed out, "with its comfort and cheer, at which many new flames may be kindled, is no substitute for fires burning in ten thousand churches in this time when the love of many has waxed cold."

Prayer for a President

Urgent need for prayer also on behalf of President Truman is seen by Evangelist Billy Graham. Citing the "intemperate" letter written by the President to a Washington, D.C., music critic as evidence of the nervous strain under which Mr. Truman is laboring, Dr. Graham said:

"I plead that all pray for the President in this the blackest hour of our country's history. Pray, too, that God's guidance be given to those who in the nation's most tragic hour are invested with leadership."

National Council Emerges

The new National Council of Churches of Christ in the U.S.A., successor to the Federal Council of Churches, is in operation following the organization's constituting convention and first general assembly in Cleveland, Ohio, November 28 to December 1. Twenty-five major Protestant denominations and four eastern Orthodox churches make up the new body.

Henry Knox Sherrill, of Greenwich, Conn., presiding bishop of the Protestant Episcopal Church, heads the National Council as president. Dr. Samuel McCrea Cavert, former general secretary of the Federal Council of Churches, fills the same post for the new body, and Dr. Roy Ross, general secretary of the International Council of Religious Education, is associate general secretary.

"Milepost to a Superchurch"

Meeting in Cleveland at the same time



Jack Wyrzten, principal speaker at the American Tract Society's 125th anniversary commemoration service, with Henry G. Perry, executive secretary, and Richard Woike, treasurer of the society.

for its ninth annual convention, the American Council of Churches has reaffirmed its vigorous condemnation and open opposition to both the Federal Council and its successor, the National Council. Dr. Carl McIntire, president of the International Council of Christian Churches, characterized the merger as "another milepost on the road to a superchurch."

In a formal resolution the American Council declared: "We view with deepening alarm the creation by amalgamation and reorganization of that which will, in our judgment, not only constitute itself to be a Protestant hierarchy, but which will actually be a continuation of the same group including pacifistic, socialistic and modernistic leaders, carrying on with wider association the same program with the same objectives, both religious and political."

A Million Heard

Good news comes from Youth for Christ International concerning 100 evangelistic teams the organization sent to seventeen countries last summer. On the basis of reports covering about 50 per cent of the activity, officials estimate that nearly a million persons heard the gospel message through the efforts of the teams.

A million souls is the goal set for 1951, when 250 teams will be sent to forty countries to conduct 2,000 campaigns, according to Dr. Robert Cook, international president.

Eight Times Around

The American Tract Society is looking back on a century and a quarter of ministry during which it has printed more than a billion tracts—enough to circle the earth eight times. The tracts have proclaimed the gospel in 168 languages.

The organization recently observed its one hundred and twenty-fifth anniversary with a special service in New York City's Calvary Baptist Church. Jack Wyrzten, originator of the "Word of Life Hour," brought the principal message, while Henry G. Perry, executive secretary of the group, spoke on the society's background and ministry.

Budget for Bibles

Meanwhile the American Bible Society plans to redouble its efforts to place more copies of the Scriptures in more hands this year. A budget of \$2,161,500—the largest in the society's 134-year history—has been approved. In addition, a supplementary budget of \$918,000 has been recommended, one-half of which would be used to provide Scriptures for servicemen in Korea, Japan and the Philippine Islands.

Methodist Members

Methodist churches in Iowa are counting 11,000 new members following a one-week drive to interest outsiders in church affiliation. During severe weather, 10,000 Methodists interviewed 32,518 persons in the first state-wide crusade of its kind. According to Dr. Eugene Goley, of Nashville, Tenn., who directed the group, the result exceeded all expectations.

Salvation in Spanish

In contrast, reports from New York City tell of many professions of faith in Christ as a result of a three-weeks' evangelistic campaign among the city's half million Spanish-speaking people. Sponsored by the Latin American Mission, the meetings were held in public halls and large churches in the three Spanish-speaking sections of metropolitan New York. During the campaign 132,000 tracts were distributed.

An interesting sidelight of the meetings was reported following the showing of the Spanish-language version of the Moody Institute of Science film, "The God of Creation," in the Bronx. A young man who accepted Christ as Saviour and Lord as a result of the showing declared: "Before seeing that film, I considered myself an atheist."

Miracle Dollar Payment

Officials of the Providence (R.I.) Bible Institute report that the initial payment of \$181,001 for the school's new Barrington campus has been made and title to the property secured.

The Bible institute was named successful bidder for the property October 25 by virtue of a "miracle dollar" when it submitted a bid of \$331,001 against \$331,000 offered by the Order of the Brothers of the Sacred Heart of New England. In addition to using the new campus in its instruction program, the Bible Institute plans to make it the site of summer Bible conferences.

For Better Harmony

A new type of electronic carillon, said to make possible the playing of both major and minor harmonies without the usual discordant effects when some notes are played in combination, is now in use at Saint Philip's Episcopal Church, Tucson, Ariz.

The effect is achieved by the use of two bells of identical pitch for every note. One is tuned for playing harmonies in major keys, the other for harmonies in minor keys. The bells are played from a double manual.

Voice for Youth

"Unless we win this generation of youth to Christ, we will have failed in our most important job," Premier E. G. Manning, of Alberta, Canada, said at a World Vision Conference of Youth for Christ at Calgary. Meetings were held in Calgary and twenty other cities and towns in Alberta, where plans were discussed for the organization's Million Souls Crusade.

Also from Canada comes word that acquittal of Aime Boucher, of St. Joseph de Beauce, Quebec, on charges of seditious libel may mean that cases against hundreds of Jehovah's Witnesses in predominantly Roman Catholic Quebec will be dropped. Members of the sect were arrested about a year ago for distributing a tract entitled, "Quebec's Burning Hate for God and Christ and Freedom is the Shame of All Canada." Acquittal was granted on the basis that the pamphlet merely alleged acts of violence and persecution against Jehovah's Witnesses which were "known to be true."

Other highlights from around the world include:

ENGLAND—Whether or not Festival Gardens, a large British fun fair, should be operated on Sunday is being debated by Britons. Sunday operation will bring in more money and cut down on weekday absenteeism, says the government. But members of the Lord's Day Observance Society point out that Sunday is still the Lord's Day.

GERMANY—Calling Christmas an "obsolete bourgeois affair," East German Communists asked public organizations in the Soviet zone to make Stalin's birthday the biggest event in December. Although Christmas has not been abolished officially, school books no longer link the holiday with the birth of Jesus. In addition, the East German government no longer uses the chronological abbreviations B.C.—before Christ—and A.D.—*Anno Domini*, Latin "for the year of our Lord." The terms "before our time reckoning" and "of our time reckoning" are used instead.

EAST GERMANY—Three German members of the Jehovah's Witnesses sect have been sentenced to life imprisonment and eighteen others to prison terms of two or more years in the largest trial of Jehovah's Witnesses since the Communist zone began police action against the group last summer.

CZECHOSLOVAKIA—Nine Roman Catholic churchmen have been convicted in Prague of "high treason and espionage" against the Communist-led government of Czechoslovakia. Accused of plotting with the "Vatican and United States capitalism," a bishop, two abbots and seven others were sentenced to prison terms ranging from ten years to life and fined 10,000 to 150,000 crowns (\$220 to \$3,000).

RUSSIA—What is termed "religious belief" is growing stronger in some parts of the Soviet Union, according to an article in the Communist publication *Bolshevik*. More energetic distribution of the Soviet's materialistic philosophy is needed to combat the trend toward re-



Premier E. G. Manning, first citizen of Alberta, Canada, with Dr. Robert A. Cook, president of Youth for Christ International, and Robert Simpson, Youth for Christ regional vice-president for western Canada.

ligion, the article warns. The reason given for toleration of religion by the Soviet government is that "prohibition . . . does not weaken but strengthens religiosity among backward people."

Meanwhile, word comes from Edgars Kiploks, a Latvian pastor, that Russia's Lutheran Church, once boasting more than a million and a quarter members, no longer exists as an organization. But exiled Balts and imprisoned Germans constitute an underground Lutheran Church, the pastor believes.

SPAIN—Evangelical churches in Spain are overcrowded, according to a report from the Spanish Christian Mission. People there are more eager to receive God's message today than ever before in Spanish history, the report continues.

ITALY—The Independent Faith Mission, a new interdenominational group with headquarters in Detroit, Mich., is planning ways and means of reaching Italy's 48,000,000 with the gospel message. Plans include production and distribution of literature and training of Italians as Christian workers.

KOREA—Half of the Christian leaders in Korea have been "liquidated" or have disappeared, according to Thoburn T. Brumbaugh, an official of the Methodist Board of Missions and Church Extension. In Seoul alone thirteen Methodist pastors and about thirty-seven other Protestant leaders have not been heard from since they attended a "conference" with Communist authorities last July, Mr. Brumbaugh said.

From Here and There

► Sunday school attendance increased by a third in a church in Stapenhill, England, when Sunday school superintendent Robert Peel introduced homework. Children are also tested yearly in Scripture examinations. "I think children learn far more in a real school atmosphere than in the ordinary free and easy environment usually associated with Sunday schools," Peel said.

► Major repairs are being made on the sphinx, Egypt's best-known symbol, for the first time since before the birth of Christ. For 5,000 years the figures have withstood the cold, damp northerly winds

[Continued on page 402]



ANSWERING YOUR

Questions

NATHAN J. STONE

ISAIAH AND THE ATOMIC AGE

Isaiah 24 seems to me to have some application to the Atomic Age. Do not the words of verse 5, "changed the ordinance," seem in the original to carry the meaning "changed an appointment of time and space," and could not the words, "broken the everlasting covenant," mean in the original, "cut down a compact or confederacy"? — *W.C.J., Pittsburgh, Pa.*

The contents of Isaiah 24 very well fit events and conditions described in the Book of Revelation, which, in our opinion, are certainly future; and also in such Old Testament passages as Zechariah 13, 14. Isaiah 24 is the climax of all the judgments uttered in chapters 13-23.

The description of judgment given in this chapter could very well lend itself to the effects caused by atomic explosions. Bible predictions and statements are often made in such a way as to include anything that science knows about or may come to know at any time.

However, it is doubtful if the expression, "changed the ordinance," could in the original language carry the meaning of "changed an appointment of time and space"; nor is it likely that the words, "broken the everlasting covenant," mean "cut down a compact or confederacy," that is, if these words are meant to imply some such physical manifestation as atomic action.

The expressions, "laws, statute, and covenant," have reference to God's moral dealings with men rather than with any physical constitution of the universe which could be affected by the discoveries and manipulations of science. The word for statute here refers rather to those specific regulations which God has appointed to control and direct the attitude of men toward Himself and toward one another. The words "laws," or perhaps it should be simply "law," and "statute," to begin with, refer to Israel; but the judgment reaches far beyond Israel, and the words, "everlasting covenant," no doubt have reference to the covenant made with Noah, and so affects the whole human race.

The whole verse could be interpreted somewhat freely as follows: "And the whole earth is become degenerate (or godless), under its inhabitants, and they have transgressed God's (revealed) laws and have disregarded His regulations; they have broken the covenant (made

with Noah, of which the rainbow was the symbol and guarantee). Therefore, as in the days of Noah, they may expect cataclysmic judgment, though not by flood, yet by fire." This is because, as in the days of Noah, they have violated and set aside the fundamental dictates of morality, especially in regard to murder and adultery, through which men had corrupted the earth in those days, necessitating its purging and cleansing by a flood.

There are a number of hints in Isaiah 24 which point to the days of Noah as an illustration and analogy of the days spoken of by Isaiah. Since there was certainly a cataclysm in Noah's day, Isaiah's description of judgment in general (especially v. 19) may well describe the destruction caused by atomic energy.

♦ ♦ ♦

GOD AND THE UNBELIEVER

Does Philippians 2:13 apply only to Christians, or do the unsaved ever desire to do the will of God? Is the only work of the Holy Spirit with the unsaved that of conviction of sin and need of a Saviour? What is meant by the words in Romans 8:16: "The Spirit himself beareth witness with our spirit"? Does Luke 11:9, 10 apply to the unsaved as well as the Christian if the request is for salvation? — *E.G., Greenacres, Wash.*

Philippians 2:13, "For it is God which worketh in you both to will and to do of his good pleasure," must be considered as applying to believers. No doubt there is in the heart of some unbelievers a longing or desire to please God. But this is an evidence that God has already begun to work in such hearts. Surely to such He will reveal Himself in His saving mercy in Christ.

As for Romans 8:16, the Holy Spirit bears home to the consciousness and insight of the believer the certainty of the promises of God's Word and the assurance that the believer is indeed a child of God. Concerning the work of the Holy Spirit with the unbeliever, we can only say with certainty that it is in conviction of sin and the need of a Saviour. This does not mean that the Holy Spirit cannot move upon the heart of a sinner for other purposes when it pleases Him.

Luke 11:9, 10, concerning asking, seeking, knocking, and receiving, is similar to the passage in Matthew 7:7, 8. Coming at the end of the so-called Sermon on the

Mount, it is an encouragement to the disciples in view of the high principles laid down there as to godly attitude and conduct, to look to God for help and guidance. They might well have said, "Who is sufficient for these things?" But God is sufficient when we ask Him for wisdom and strength. This is the prayer of power—the entering into the things of God which enables us to live the life we should.

As a matter of fact, there is a contrast between Matthew 7:7 and 7:6, which latter verse evidently refers to unbelievers, verse 7 and on referring to believers. But God will certainly hear the cry of all who truly seek Him and come to Him (John 6:37).

♦ ♦ ♦

JEWISH INSTITUTIONS AND WORSHIP

Do the Jews observe the correct day of the week as their Sabbath? Do they still observe every seventh year as a Sabbatic year and the fiftieth year as a year of jubilee? Do the Jews in Palestine have a place of worship where they offer sacrifice according to the Levitical law? — *J.F.B., Sykesville, Ind.*

At present the Jews worship in synagogues in Palestine as elsewhere. In fulfillment of the prophecy of Hosea 3:4, 5, they have no temple and therefore no altar. There is no priesthood, since it would be impossible to trace genuine Levitical descent. Even in the time of Ezra, only about seventy years after the beginning of the Babylonian captivity, there were those Levites who could not properly trace their Levitical descent and were therefore barred from the priesthood and temple ministry. How much more so today after nearly two thousand years. This is significant of the fact that the old order of priesthood is now done away, as also the line of David, since they are both realized in the Lord Jesus Christ. In Him, also according to Hosea 3:4, 5, they will yet seek David their King.

It is most likely that the Sabbath Day which the Jews observe or acknowledge at the present time is the correct day. There is no reason to believe that they have lost the reckoning of this day through the centuries, in spite of their dispersion and frequent movement. There is no Sabbath which occurs in the middle of the week, except the great holy days or festivals, which are also called Sabbaths, since no work is done on those days. The word "sabbath" means rest.

There is no longer a Sabbatical year every seventh year, nor is there any longer a year of jubilee. These were not necessary outside of the Jews' own land and under the conditions in which they have lived since. As far as we are aware, there is no trace of the proper year for the observance of such institutions.

♦ ♦ ♦

THE GREATEST STORY EVER TOLD

In the book on the life of Christ, *The Greatest Story Ever Told*, the author speaks of Peter on page 226 as the rock on which Christ would build His Church, and again on page 285. Is the author, Fulton Oursler, a Roman Catholic? I was surprised at such a statement. — *R.E., Shinglehouse, Pa.*

You are right in your surmise that the

to the principles of the Bible and help and said, "But Him for the prayer things of life we contrast which unbel to be hear the and come ND t day of they still abbatie year of have a r sacri-law?— n syna- In ful- 3:4, 5, fore no since it genuine time of ter the ptivity, ould not ent and priest- y much ousand ct that w done d, since d Jesus Hosea r King. th Day wledge ct day. at they is day f their There middle y days d Sab- those as rest. al year e any ere not n land h they aware, ear for TOLD t, The author e rock church, uthor, e I was -R.E., at the onthly

author of this book is a Roman Catholic. He is totally in error in speaking of Peter as the rock on which Christ would build His Church. Peter is certainly only a "stone" or fragment of rock. This is sufficiently clear from the Greek words used. And the Aramaic word *Cepha* (Peter), which the Lord probably used, rather has that meaning also than the solid rock (*petra*) on which the Church would be built.

Christ Himself is the Rock, as plainly declared in I Corinthians 10:4. He is the Foundation in I Corinthians 3:12. Throughout the Old Testament the word "rock" is *always* associated with the strength and steadfastness of God, certainly not with any man. As in John 2:19, where the Lord Jesus was referring to Himself when He said, "Destroy this temple, and in three days I will raise it up," so here when He said, "And upon this rock I will build my church." It was the Rock of Himself as "the Christ, the Son of the living God" (Matt. 16:16), which Peter had just called Him by divine revelation.

♦ ♦ ♦

STRIVING TO ENTER IN

Since salvation is the gift of God, what is meant by the expression, "Strive [agonize] to enter in"?—H.H., New York, N.Y.

The striving spoken of in Luke 13:24 is in reference to and in contrast with the way that leads to destruction (Matt. 7:13, 14). This way is one which from the human standpoint, from the standpoint of time, leads in many directions; but from the point of view of eternal issues is summed up by the wide gate and broad way that leads to destruction, that is, eternal wrath and loss. This way has great attraction; it embraces "the pleasures of sin for a season." It is the path of self-indulgence, and, spiritually, of least resistance.

The natural man, to whom the senses and the flesh make such appeal, must therefore strive or wrestle to enter into the strait and narrow way as the way of self-surrender, self-denial and self-discipline, the way that leads to life. The striving is both against the natural man within, and the lure of the broad way without. It is to struggle as the wrestler does, the word used in I Corinthians 9:25; I Timothy 6:12. But it is God who opens and holds open the door, which no man can open. Man can only enter.

These words were spoken by the Lord in order to make His hearers understand that His invitation was no light and easy way of discipleship. They must know what to expect and be prepared to give up in order to attain and receive, and to enter upon a new kind of life.

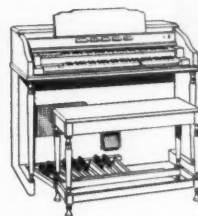
The striving to enter in must also be considered in the light of the context. While it is understood by some as an earnest or genuine seeking as distinct from a nominal "entering" (so characteristic of many whose names are on a literal roll and not in the book of life), the words, "for many . . . will seek to enter in, and shall not be able," more probably refer to a day when the door of mercy and grace may be shut. This is indicated in Luke 13:25-28, and the lan-

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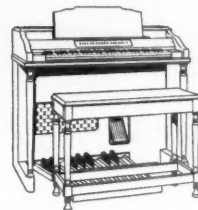
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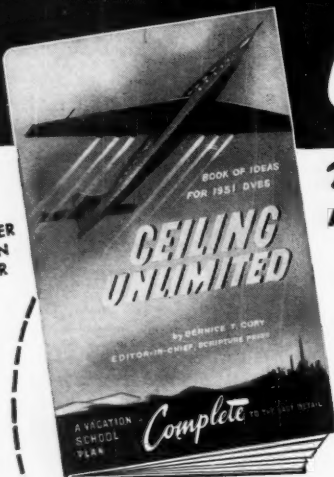
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guage is similar to that in the parable of the wise and foolish virgins of Matthew 25:1-10. Therefore the words "strive to enter in" are urgent and a warning to those who are careless and heedless. There must be the desire, and the will, and surrender to enter the gate which only God's mercy and grace has opened.

News Report

[Continued from page 399]

from the Mediterranean. But stone and cement have now crumbled from the left foreleg. The worn-out stones will be replaced with new blocks cut from the same limestone quarries as the original.

► Playing of the wedding march from Lohengrin, "Oh, Promise me," "I Love You Truly" and other secular music is forbidden at weddings in Catholic churches in a California diocese. Officials say this type of music never had been wholly acceptable for wedding services, but its occasional use made necessary an official proclamation against it.

► Expressing regret that television and movies are taking people's minds away from good books, Pope Pius XII recently branded these two diversions as causes of "intellectual decadence." He criticized video and movie fans for being satisfied with visual pleasure before their eyes without exerting any mental effort to enjoy it.

► "Further federal aid to states for educational services in tax-supported public schools" was approved by delegates at the President's Mid-Century White House Conference on Children and Youth held December 3-7 in Washington, D.C. Amendments which would have included parochial and private schools in the federal aid program were rejected after sharp debate.

► Dr. S. Franklin Logsdon, pastor of the Central Baptist Church, London, Ont., Canada, for the past eight years, is the new pastor of Moody Memorial Church in Chicago. He succeeds Dr. H. A. Ironside, who resigned two years ago after a pastorate of twenty years.

► Special plans for observing the completion of twenty years' publishing ministry during 1951 are being made by Zondervan Publishing House, Grand Rapids, Mich.

► "Flaming Christianity" is needed to oppose the flood of "hard-bitten secularism" in America today, Francis B. Sayre, U.S. representative on the United Nations Trusteeship Council, recently declared before a Midwest audience.

The Warning and Challenge of Revival

[Continued from page 373]

has taken place; but *cleansing* is a backward look and will not of itself guarantee a walk with God in the future.

Unless responsible Christian leaders step in now in the wisdom and direction of the Holy Spirit to point out to those who have been cleansed the factors responsible for failure and sin, and the God-ordained means of maintaining a

close walk with Him, we shall also lose the effect of this working of revival. Whose fault will it be if young people whose lives have been touched in college or seminary never get beyond the cleansing stage? Will it not be *ours*—the preachers, teachers, Sunday school officials and Christian leaders in general—for not following this preparatory work with a deeper instruction in the Holy Spirit that will set their feet solidly in the path of Christian victory and a walk of fellowship with God?

It would seem that the faithful Holy Spirit, who has begun an awakening in the Christian Church, will continue to enlarge His scope of operations and seek to include such a deepening and equipping of our leadership as will consolidate

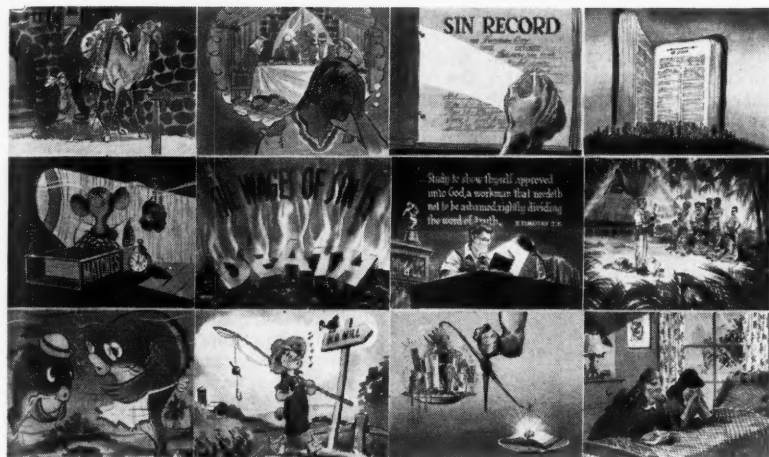
the full impact of His working. Up to this time the objects of His influences have been largely the lost on the one hand, and students or church members on the other. In great numbers these have responded to Him. But what will happen when He turns in full searching power to the leadership of the Church?

Will we be willing to acknowledge that the shallowness of Christian experience in our churches today is perhaps traceable to a shallowness in *us*? Will we be willing to concede that some of our little formulas for Christian living do not get down to grips with the stern realities of the world, the flesh, and the devil—realities every Christian must face and overcome if he is to walk with God? How far will we allow the Holy Spirit to deal

with *our* pride, *our* self-satisfaction, and *our* wrong emphases?

Will the reviving of the Church of Jesus Christ stop when it comes to us? Let us pray earnestly that it will not. Let us seek with true hearts that deliverance from stubborn spiritual pride, from complacency, and from the ruts of routine performing of Christian tasks, which will leave us humbly open to a deep work of the Spirit of God.

The effectiveness of the Church in the climactic struggles of the coming days will hinge largely on the extent to which the leadership of the Church will allow itself to be included in the growing revival. Let us be warned and challenged by these beginnings, that we may not be found opposing the working of God.



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WILLIAM CULBERTSON

February 18

Jesus the Christ

Mark 8:27-37

MEMORY SELECTION: *Thou art the Christ, the Son of the living God.*—Matthew 16:16, A.S.V.

The Lord Jesus and His disciples left the outskirts of Bethsaida (cf. Mark 8:22-26) and made their way to the northeast extremity of Palestine, to what Matthew speaks of as "the parts of Caesarea Philippi" (Matt. 16:13) and what Mark speaks of as "the villages of Caesarea Philippi" (v. 27). The district which includes Caesarea Philippi was given by Augustus Caesar to Herod the Great in 20 B.C. The town, whose ancient name was Paneas, was part of the tetrarchy of Philip. It was Philip, the son of Herod the Great, who rebuilt the town and called it Caesarea as a compliment to Augustus. He added his own name to distinguish it from Caesarea on the sea coast of Palestine. The ancient name of Paneas, which undoubtedly was given to the town because it was the seat of the worship of the god Pan, has survived in the Arabic form of Banias. The town was situated at the base of Mount Hermon. Thus our Lord took the disciples into a rather quiet and distant place for the purpose of revealing to them the truth concerning His approaching death and resurrection.

I. Confession (Mark 8:27-30)

It is interesting that our Lord began His questioning of the disciples concerning His own identity by asking, "Who do men say that I am?" While there is a more important question, namely, that which we personally think of Him, nevertheless, we should not be unmindful of what others think. Actually, this is the touchstone of their relationship to God and the possibility of hope for eternity.

The answer the disciples gave is no less interesting. They might have mentioned the derogatory opinions of some men. But they answered by speaking of the highest opinions men had of Him. Of course our blessed Lord is the Son of God, from everlasting to everlasting, and anything short of that is not really a commendation. But nevertheless these identifications could be thought of as commendatory so far as the opinion of man is concerned.

Perhaps we can learn a lesson here, that we need not always give the very worst opinion that men hold concerning another.

In answer to the direct question, "But who say ye that I am?" we have the excellent confession of Peter, "Thou art the Christ, the Son of the living God" (Mark 8:29; Matt. 16:16). We know from

the account in Matthew that this statement of Peter's was the result of direct revelation from God. We know too that the statement was accepted by our Lord, despite the fact that "he charged them that they should tell no man of him" (Mark 8:30), for He pronounced a benediction upon Peter (Matt. 16:17).

II. Prediction (Mark 8:31)

It was at this precise moment that our Lord revealed to His disciples the fact that He would go to Jerusalem to suffer many things, be rejected and slain, and after three days rise again. At this juncture the explicitness and the frequency of His references to the coming passion and resurrection assume a very important place. As the darkening shadows of Calvary began to appear the blacker, the Lord took occasion to give these words of warning and prediction to His own. How like our Lord that is. He does not leave us without a witness, but gives us His own Word, and His Word always has application to the day in which we live.

III. Contradiction (Mark 8:32, 33)

Amazing it is that a man could be so led of the Spirit of God, so sensitive to the voice of the Lord, that he could make a confession like the apostle Peter made, and then so soon withstand the revelation of God. But we cannot condemn Peter without recognizing that we are made of the same stuff. Though we seemingly rejoice in the revelation of God, accept it and glory in it, so often for foolish reasons of unbelief or prejudice or human desire, we too refuse to bow to the sovereignty of the will of God.

Scathingly did our Lord rebuke Peter, "Get thee behind me, Satan; for thou mindest not the things of God, but the things of men." It is so easy to take the path of least resistance, to assume an attitude toward the things of God that characterizes the world. We can become so worldly-wise, so self-sufficient, that we even dare to suggest to God the order of events which should be followed. Every time we take the Lord's will into our own hands, every time we make a decision apart from a consideration of spiritual values, we are in essence contradicting God. There is no need to stress the seriousness of such an attitude. There is no need to point out that we can never have the blessing and power of God while we are in controversy with Him.

IV. Qualification (Mark 8:34-37)

Growing out of Peter's contradiction and our Lord's censure, there is the stress upon what it means to be His disciple. No disciple can possibly be in controversy with his Lord. Central in what our Lord had to say are these words, "Let him deny himself, and take up his cross, and follow me" (v. 34). It is still true

that if we would save our life, we shall lose it; and that if we shall lose our life for His sake, we shall really find it. This is not denial of things to self, but the denial of self. It is saying no to self, but yes to God. The cross is not merely suffering as all men suffer, but is suffering for His sake; it is knowing what it means to say, "I am crucified with Christ" (Gal. 2:20).

February 25

Worship and Work

Mark 9:2-4, 14-17, 25-29

MEMORY SELECTION: *This is my beloved Son: hear ye him.*—Mark 9:7, A.S.V.

The tradition which places the scene of the Mount of Transfiguration on the Mount of Olives hardly fits the facts in Scripture. Another tradition, which dates from the fourth century, identifies the transfiguration scene with Mount Tabor. Many commentators and excellent Bible teachers have accepted this as the place. However, we see no good reason for deviating from the commonly accepted interpretation today that the scene must be placed somewhere near Mount Hermon. This was near Caesarea Philippi, and we know that our Lord and His disciples were in that vicinity. At any rate, the place where the incident occurred must have been removed from the common habitat of men.

Here we have the display of that inner glory of the Lord Jesus in which we have the outshining of deity. Psalm 104:2 speaks of God as covered with light as with a garment, and it would seem that on this occasion the glory of the Lord Jesus radiated through His flesh, so that even the disciples could behold it.

We may be very sure that this was not a reflected light, not an external light that shown upon the Lord Jesus, but the internal glory of His own person shining forth.

I. Glory on the Mountaintop (Mark 9:2-4)

Using the Roman form of reckoning—in contradistinction to the Hebrew way, counting the first and last days as extras (cf. Luke 9:28)—Mark tells us that after six days the Lord took Peter, James and John into "a high mountain apart by themselves." The terms which the Synoptic Gospels use in describing this incident are very interesting. For example, Matthew says, "His face did shine as the sun, and his garments became white as the light" (Matt. 17:2). Luke says, "As he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling" (Luke 9:29). Mark says, "His garments became glistering, exceeding white, so as no fuller on earth can whiten them" (Mark 9:3).

The Lord Jesus Christ, who is the very glory of God, was seen in His glory by these three men. Says Peter of the occasion, "He received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: and this voice

we curse when we mount"

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we ourselves heard borne out of heaven, when we were with him in the holy mount" (II Pet. 1:17, 18, A.S.V.).

Oh, the majesty of the blessed Son of God! Who can describe His glory! Is it any wonder that the seraphim veil their faces and prostrate themselves as they cry, "Holy, holy, holy, Lord God of Sabaoth." Do not forget that John 12:40, 41 proves that it was to the Lord Jesus that the seraphim made their cry, their song of worship.

In the midst of this effulgence of the glory of God, there appeared Elijah and Moses. Led of the Spirit of God, but undoubtedly with the thoroughness that one would associate with a physician, Luke says, "There talked with him two men, who were Moses and Elijah" (Luke 9:30). Note he doesn't say angels, nor disembodied spirits. He says, two men. We know, of course, that Elijah was translated into God's presence without seeing death. While some affirm that Moses' body was also taken to heaven, it seems to us a bit too much to affirm that the scriptures concerning the body of Moses could only mean such a resurrection. Nevertheless, it is affirmed that Moses and Elijah were the two men on this occasion, and in this fact we find great joy and comfort to our hearts. For those who are now asleep in Christ are in the presence of the Lord, and they are real people, knowing real joy and worshipping God without the restriction of the veil of sin through which we are passing.

II. Glory in the Valley (Mark 9:14-17, 25-29)

At the foot of the mountain the rest of the disciples were standing powerless to help a father and his son, the latter in desperate need. This case of demon possession was undoubtedly most severe. Taking possession of the boy, the spirit would lead him about, dash him down, cause him to foam at the mouth, grind his teeth, and to pine away.

Can this blessed Son of God whose glory was manifested on the mountaintop meet such dire need in the valley? To ask the question is to answer it, so far as the Christian is concerned. Of course, He can.

Says our Lord, "All things are possible to him that believeth" (v. 23). Our Lord rebuked the unclean spirit and commanded him to come out of the boy. Crying out and tearing him, the spirit at length unwillingly yielded. Heart-breaking it must have been to see the excruciating agony of the boy, the contortion of his body, the pain in his face. But the spirit obeyed, leaving him as one dead. Our Lord then took him by the hand and raised him up.

Thank God, there is no power in heaven, on earth, or in hell that can withstand the power of the Lord Jesus Christ. The powerlessness of the disciples, which finds its counterpart frequently in us, can be overcome by the power of God only as we know God.

What do we know about real prayer? What do we know about utter consecration? What do we know about placing our desires on the sidelines and giving ourselves earnestly, fervently and whole-

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[See also pages 406, 407, 408]

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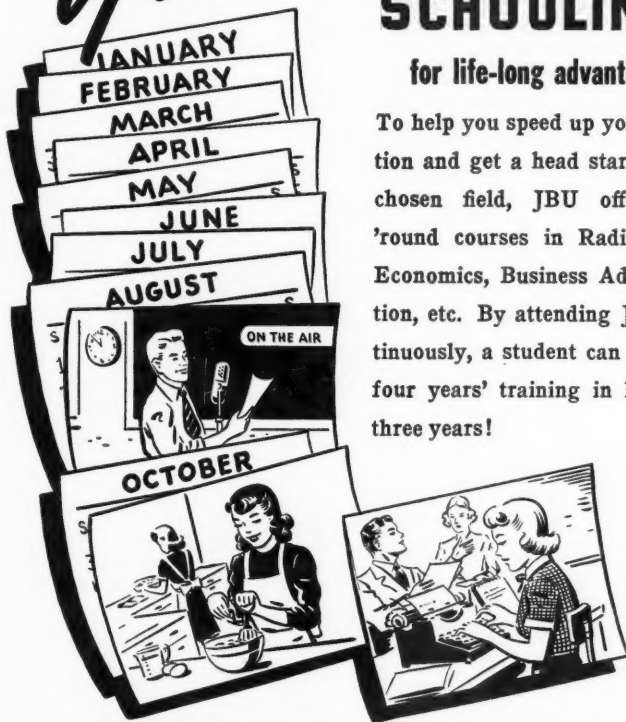
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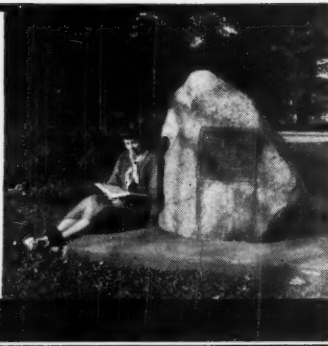
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"He that loseth his life for My sake shall find it."—Matt. 10:39.

heartedly to the pursuit of the will and purpose of God? Said our Lord, "This kind can come out by nothing, save by prayer" (v. 29, A.S.V.).

March 4

Wayside Ministries of Jesus

Mark 10:35-45

MEMORY SELECTION: *Whosoever would become great among you, shall be your minister.*—Mark 10:43, A.S.V.

Shortly before our Lord's return to Jerusalem to keep the feast of the Passover and to institute the Lord's Supper. He made a trip to Perea (Matt. 19:1; Mark 10:1). On this journey we have the record of His teaching and healing Mark 10:1), His teaching concerning marriage and divorce (Mark 10:2-12), His blessing of the little children (Mark 10:13-16). His instruction of the rich young ruler (Mark 10:17-31), His teaching of the twelve concerning His coming death and resurrection (Mark 10:32-34) and, that which is recorded in our lesson, His description of true humility (Mark 10:35-45). On the trip back to Jerusalem, He passed through Jericho (Mark 10:46-52) and came to Bethany (Mark 11:1). The record of the so-called triumphal entry follows (Mark 11:1-11). These details of events indicate how close today's lesson is to the time of our Lord's passion.

I. Avarice (Mark 10:35-40)

Matthew records the fact that the mother of the sons of Zebedee approached the Lord Jesus with the same request for her sons (Matt. 20:20-28). It is entirely likely that the three—the mother and James and John—came to the Lord. We would not doubt that the mother may have mentioned the matter first of all, but the boys were there to press their request as well. The mother said, "Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom" (Matt. 20:21). The sons, pressing their desire upon the Lord, said, "Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory" (Mark 10:37).

You will notice in the request the lack of any statement involving the glory of God. It seems justifiable to conclude that all that was involved here was the matter of a place of pre-eminence for these men. While it might be argued that the opposition to the Lord was growing more intense, and that the two young men were showing zeal for the Lord in their willingness to identify themselves with Him; nevertheless, the element of selfishness and avarice must be recognized.

It is interesting to note that as our Lord dealt with the mother and her sons, He did not censure them. I think with almost pity in His voice and undoubtedly grief in His heart, He said, "Ye know not what ye ask" (v. 38). And then, to try to convince them of what was involved in such a request, He asked the question, "Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?" (v. 38).

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Moody Monthly

February

Their response was hardly the spiritual one. Without modification or qualification, they simply answered, "We are able" (v. 39). They might have said, "We are able, with Thy help," or "We are able if Thou dost give the grace and the strength." But simply to say, "We are able," would seem to fit into the pattern of the selfish request, based upon some ability of their own, some spiritual progress or work which they had performed.

Even yet, however, the Lord does not point out their inconsistency, their lack of love, their lack of desire for their fellows to have honor and glory, their lack of understanding of their own utter weakness apart from Him. I think He is saying to these young men, "You're not really able now. But the day will come when you will be."

Even though that be so, our Lord points out that the place of honor, so far as His right hand and left hand are concerned, is at the disposition of the heavenly Father, and it will be given to them for whom it has been prepared. The matter then had better be left in the hands of the Lord.

Let us make no selfish claims of our own. Let us not in thoughtlessness and foolishness speak of our own ability or of what has been done through us. For, mark it well, what has been done, has been done through us rather than by us.

II. Jealousy (Mark 10:41)

The record is that the ten, when they heard what had been requested by James and John, were moved with indignation. The indignation probably showed itself in the whisperings against the two brothers, perhaps in glances of bitterness and anger. Judging the disciples on the ground in which we live and move, it is altogether possible that an intense antipathy may well have been raised because of what James and John had done. It is true that such an attitude should not characterize us. I think, undoubtedly, one of pity would be the better attitude to adopt, because the man who pushes himself, apart from God's putting him forward, is on dangerous ground indeed.

III. Humility (Mark 10:42-45)

The Lord Jesus used this untoward happening to state once again great spiritual facts concerning humility. If we would be great, let us remember, we must be servants. To be first is to be servant "of all" (v. 44). How quick we are to desire the place of pre-eminence; how much we desire to be served—the direct antithesis of what our Lord taught. I think the surprises in heaven may be very great, for it is the servant who will be given the place of honor.

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The passage closes with the supreme example of all humility, for "the Son of man . . . came not to be ministered unto, but to minister, and to give his life a ransom for many" (v. 45).

*"It is the way the Master went;
Should not the servant tread it still?"*

March 11

Jesus Asserts His Authority Mark 11:11, 15-19; 12:28-31

MEMORY SELECTION: *My house shall be called a house of prayer for all peoples.*—Isaiah 56:7, A.S.V.

The lesson today may well be considered a view of our Lord's ministry as Prophet, Priest and King, His mediatorial office. It has been correctly observed that these are not three offices, but rather three functions of the one indivisible office of Mediator. He is always the Priest as He ministers as King or as He teaches. He is always the King as He performs the functions of the Priest or as He teaches. He is always the Teacher as He is the King and the Priest.

I. The Authority of the King (Mark 11:11)

The record of the so-called triumphal entry occurs in the first ten verses of this chapter. On His way from Bethany to Jerusalem, our Lord was met by the multitude, who greeted Him with their cry, "Hosanna; Blessed is he that cometh in the name of the Lord: blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest" (vv. 9, 10).

We know, of course, that this greeting was taken bodily from Psalm 118. Notice particularly verses 25 and 26 of the psalm. The words "Save now" (v. 25) are in Hebrew, "Hosanna." While we may question the attitude of the multitude and their understanding of what they were actually saying in the expression, "Blessed is the kingdom that cometh," we cannot question at all the divine interpretation of the event. In his account of the same incident, Matthew was led to write: "Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

*"Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass"*
(Matt. 21:4, 5).

This quotation from Zechariah 9:9 had its fulfillment as our Lord rode into Jerusalem as the King.

It might seem, in looking at the other Gospel accounts, that our Lord's entrance into the temple on that day was for the purpose of driving out the money-changers. As a matter of fact, we know from Mark's account that such an interpretation is incorrect, for, while the other Gospels do not explicitly speak of the next day, Mark does, and they, of course, are to be interpreted in view of the explicit statement. Notice that in Mark 11:12, the expression occurs, "on the morrow." Thus it is clear that Mark 11:11 refers to our Lord's triumphal entry into Jerusalem; and when He came in, "he . . .

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looked round about upon all things." As the king would come in to survey that which is his and to take cognizance of what is going on, so our Lord entered Jerusalem on this occasion. He is the King; He is the King of kings; He is the Lord of lords.

II. The Authority of the Priest (Mark 11:15-19)

The day following the so-called triumphal entry, the Lord Jesus again came into Jerusalem. If we follow the traditional dates for holy week, this occurrence was on Monday. As He entered into the temple and saw what was going on, the record says that He "cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer that any man should carry a vessel through the temple" (vv. 15, 16).

Very early in His public ministry, the Lord Jesus cleansed the temple (John 2:13-22). Now at the close of His ministry He performs the same service. Evidently what was done on the former occasion was soon forgotten, and men driven by their avarice and greed had again frequented the courts of the temple to carry on their business. Said our Lord Jesus Christ, "My house shall be called a house of prayer for all the nations. But ye have made it a den of robbers" (v. 17).

Here He enters the temple as the Priest; not a priest after the order of Aaron, but as the great High Priest after the order of Melchizedek. He has the right to say what shall go on and what shall not go on in a temple devoted to the worship of Jehovah. Here we see tremendous authority. Apparently there was no direct opposition to His performing this duty. While it is true the chief priests and the scribes sought to destroy Him because of their fear of Him, the money-changers and the others who sold goods fled from Him. Whether it was the flashing of His eye, or the sense of deity, or what it was, we do not know; but as the Priest He did cleanse the temple, and the men fell away from Him and left the sacred precincts of God's house.

III. The Authority of the Prophet (Mark 12:28-31)

Following the traditional dating of holy week, the incidents of the Tuesday, the day of teaching, include the Olivet discourse as well as the questions of the various groups, such as the Herodians, the Sadducees and the Pharisees. And you will remember His question of them, "What think ye of Christ? whose son is he?" (Matt. 22:42).

On this day He was the Teacher in a very special sense. A prophet is one who speaks for God, and here the Lord Jesus, as the Prophet of prophets, is giving God's message. In the Scripture selection the Pharisees sent one of their number to pose the question, "What commandment is the first of all?" (v. 28). Our Lord's answer, which is the summation of the law, is one that will bear constant repetition. When God is given His rightful place, and when our attitude toward man is that taught in the Word of God, then God will be truly glorified in us.

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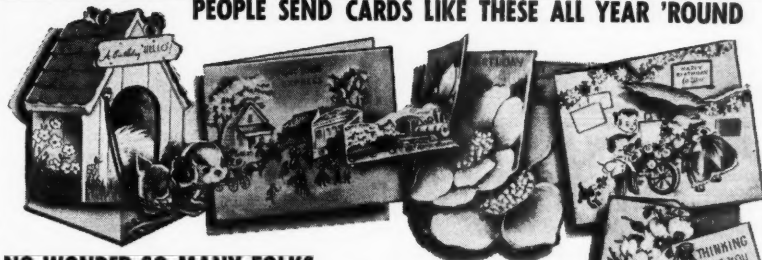
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D. L. Moody's Paper Evangelists

[Continued from page 383]

Treasury, which includes choice Bible chapters, favorite hymns and other valuable material. First issued during World War I, it was revised during World War II. More than five million copies have been distributed to service personnel. The Horton Gospel of John has also been very popular.

Such literature is being used by God in wonderful ways. While in a San Diego, Calif., saloon, a sailor read the tract called "Hi, Mac"—one of more than a score of tracts especially for servicemen. John 3:16, quoted in the tract, led him to take Christ then and there.

Often men are saved merely as a result of reading. Two young airmen found Christ as their Saviour through tracts given them by a Christian in the Canadian Air Force. They had never heard the gospel before, and no one had spoken to them about salvation.

Renewed emphasis is now being placed on distributing the Word of God to men in service. In recent months requests for Colportage literature have poured in to the Moody Bible Institute Colportage Department from Korea, from chaplains at bases in the United States, and from those in charge of providing reading material for men on board troop transports. Realizing the urgency of the need, the department has made every effort to fill these requests so far as available funds permit. It has been impossible to fully meet these requests.

Meanwhile the work of reaching young people through rural schools continues. Nearly 22,000 schools and several times as many homes have been reached by means of the little red Gospels of John and other Moody Colportage literature during the last three years. Teachers write of transformations among their pupils—vanishing discipline problems, happier schoolrooms and, best of all, personal decisions for Christ.

"Several of my pupils have never been to Sunday school nor heard the gospel preached," one teacher writes from Alabama. "After they studied the verses, they began to say, 'I believe Christ died for my sins.' Through those verses of Scripture they understood what it meant to be saved, when otherwise they might never have known, not having Christian parents, nor being able to go to church."

The ministry to children, however, does not stop with the children themselves. The books are like a new toy, and the children want to take them home. In West Virginia twenty-two families, including 202 persons, read the twenty-three books sent to one school. The 4-H Club used the book distribution as a community project, and it was greatly appreciated because there was no public library in the county.

Throughout the South, books placed in Negro schools or distributed to sharecroppers become treasured possessions. Often they are the means of remarkable conversions. One Negro woman, for example, acquired several of the Colportage tracts and booklets and gave them to her husband, who had beaten her repeatedly

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† URGENT as the needs have been at home, the Colportage ministry from the first has also been a foreign mission work. Missionaries took Colportage Library books abroad with them. Then as early as 1895 appeals came from India for books to give to English-speaking converts. A special fund sprang up for foreign work, and thirty thousand books were shipped to India.

Today Colportage books and tracts are printed in twenty-eight different languages for distribution in some forty foreign countries. Much of this literature is printed in the areas where it is to be distributed, both for the sake of economy and to avoid the suspicion sometimes attached to "foreign" reading matter.

While much of this literature is for free distribution, some books and booklets are sold at cost or less. Receipts are then returned to a revolving fund, which is used to print additional books. In this way the money is reused many times.

Tracts sent to foreign countries by the Colportage Department are not always translations of successful American tracts, but include others especially adapted to the country in which they are to be used. Such literature has an exceptional ministry.

About ten thousand tracts a month were printed on underground presses in Spain last year with funds furnished by the Colportage Department. Revolving funds for work in France and Italy were increased. French tracts are also being used in French colonies in Africa.

Spanish and Portuguese tracts have been much in demand by missionaries in Central and South America. Millions enslaved by superstition and false teaching are seeking the light and eagerly read the truth about salvation through faith in Christ.

The need for gospel literature in Japan is urgent. A little more than a year ago a shipment of a ton of paper was used to print 500,000 tracts. But the report came back that a missionary family gave out 10,000 of them in only one hour at the Tokyo railway station.

Such eagerness for gospel literature is reported on the part of millions in many quarters of the globe today. Others, though less aware of their need, are no less hungry for the simple, clear message of salvation.

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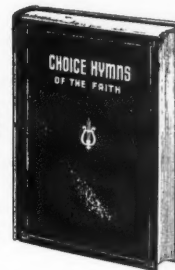
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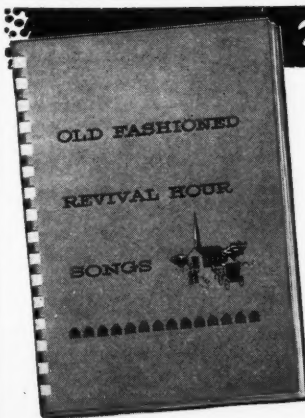
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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

EXAMPLE BETTER THAN PRECEPT

I'd rather see a sermon
Than hear one any day;
I'd rather one should walk with me
Than merely show the way.

The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing,
But example's always clear.

And the best of all the preachers
Are the ones who live their creed;
For to see good put in action
Is what everybody needs.

I soon can learn to do it,
If you let me see it done;
I can watch your hands in action
But your tongue too fast may run.

And the sermon you deliver
May be very wise and true;
But I'd rather get my lesson
By observing what you do;

For I might misunderstand you
And the high advice you give;
But there's no misunderstanding
How you act and how you live.

—Author Unknown, in *The Tie*

THE SECOND COMING OF CHRIST

I. Reality of His Second Coming

1. Testimony of the Old Testament Scriptures (Zech. 14:1-4)
2. Testimony of the Saviour (John 14:3)
3. Testimony of the Spirit and the saints (I Thess. 4:16, 17; I Pet. 5:4)

II. Relation of His Second Coming to the Millennium

When Christ returns He will not find millennial conditions here.

1. Satan will still be loose (Rev. 19:11-20:3)
2. Antichrist will be reigning (II Thess. 2:8)
3. Conditions will be as in the days of Noah and Lot (Luke 17:26-30)

Hence, His coming will be premillennial.

III. Results of His Second Coming

1. Resurrection of the saved dead (I Thess. 4:16)
2. Rapture of all the saved (I Thess. 4:17)
3. Retribution for the living unsaved (Matt. 25:31-46; II Thess. 1:7-10)

—Harmon Eggleston

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

A THOUGHT FOR THE WEEK

The fruit of the Spirit—love is the first in the precious cluster. All the other eight can be put in the word love. Joy is love exulting; peace is love in repose; longsuffering is love on trial; gentleness is love in society; faith is love on the battlefield; goodness is love in action; meekness is love at school; temperance is love in training. Love at the top, love at the bottom, love all the way up.

—D. L. Moody

A SURE WAY TO GET SAVED

- I. Read and Believe the Scriptures (II Tim. 3:15, 16)
- II. What the Scriptures Declare about Sin (Rom. 3:23; 6:23)
- III. What the Scriptures Declare about Self (Isa. 64:6; Rom. 3:10-18)
- IV. What the Scriptures Declare about the Saviour (I Cor. 15:3, 4; Heb. 7:25)
- V. "And Thou Shalt Be Saved" (Acts 16:31)

—A. W. Lundstrom

EVERY LITTLE HELPS

Never try to persuade yourself that, because you cannot do what the world counts much, you need do nothing. "He that is not with me," said Christ, "is against me." Either you are helping His work, or you are hindering. Loyalty to Him will not allow you to be a hinderer. Be a helper then, however small or humble your sphere of work for Him may appear in the eyes of man; let it be your comfort and encouragement to remember that "the Lord seeth not as man seeth," and that "every little helps."

"Do what you can, being what you are, Shine like a glow-worm if you cannot be a star.

Work like a pulley if you cannot like a crane;

Be a wheel-greaser if you cannot drive the train."

—Source unknown

THE SIN OF INDIFFERENCE

Genesis 4:9; Psalm 142:4

- I. The Impotent Man (with a physical problem) Was Helpless: "Sir, I have no man" (John 5:7)
- II. The Prodigal (with a social problem) Was Hungry: "... and no man gave unto him" (Luke 15:16)
- III. The Woman at the Well (with a moral problem) Was Heavy-hearted: "... yet no man said, What seekest thou?" (John 4:27)

—Paul A. Bloom

PHILEMON

I. The Writer of the Letter: Paul (v. 1)

1. Prisoner of Jesus Christ (v. 1)
2. Thankful (v. 4)
3. Laborer for Jesus Christ (v. 1)
4. Soldier of Jesus Christ (v. 2)
5. Man of prayer (v. 4)
6. Soul-winner (led Onesimus and Philemon to Christ (v. 19))
7. Spiritual father (v. 10)

II. The Receiver of the Letter: Philemon (v. 1)

1. Man of means (Onesimus was his slave)
2. Paul's beloved brother and partner (vv. 7, 17)
3. Church in his house (v. 2)
4. Worker (v. 1)
5. Man of love (v. 5)
6. Man of faith (v. 5)
7. Refresher of the saints (v. 7)
8. Obedient (v. 21)
9. Man of prayer (v. 22)

III. The Subject of the Letter: Onesimus (v. 10)

1. Spiritual son of Paul (v. 10)
2. Runaway slave of Philemon (vv. 11, 12)
3. Now a brother in Christ (v. 16)
4. Was useless, now useful (v. 11)

—Clarence J. Russell

THREE GREAT WORDS OF CHRIST

John 14:6

1. "Come"—"I am the Way"—Invitation
2. "Believe"—"I am the Truth"—Acceptance
3. "Abide"—"I am the Life"—Fruitful

—Alvin O. Carlson

DOES IT REALLY MATTER?

At an international gathering of young people in New York City, we are told, a young American asked a cultured girl from Burma what was the religious belief of the majority of the Burmese. The young woman informed him that it was Buddhism. The American said quite casually, "Oh, well, that doesn't matter; all religions are the same anyway."

The Burmese girl, looking directly at the young man, said: "If you had lived in my country you would not say that! I have seen what centuries of superstition, fear, and indifference to social problems have done for my people. We need the truth and uplift of Christianity. When I became a Christian it cost me something. If your religion had cost you more, you might be more aware of its superiority. My country needs Christ."

—Claude A. Ries
in *The Free Methodist*

Moody Monthly

THREE INSTANCES OF KINDNESS

I. Kindness to One's Family

Joseph (a type of Christ) and his brethren (Gen. 45:1-8; 50:15-21). Showing forgiveness.

II. Kindness to One's Enemy

David (a type of Christ) and his enemy's children (II Sam. 9). Showing grace in action.

III. Kindness to One Who Has Fallen

Christ and woman taken in adultery (John 8).

Showing the gentleness of Christ.

—Mary Bryson

* * *

A SOUL-WINNING PASTOR

Many years ago I had touch with a very earnest minister. He was pastor of a church in a district which, because of the shifting of races, had been quite abandoned by white residents. Other churches had closed their doors, but he developed a strong church.

He was an ordinary preacher—less than ordinary, in fact. He broke every law of homiletics in every sermon. But he loved souls.

One of his officers gave me the secret of this pastor's success when he told me his own experience. Years before he occasionally attended this church, of which his wife was a member. He found himself out of a position and decided he would call upon the minister and see if he knew of any opening. It was Monday morning. When he knocked at the minister's home, he was ushered in and asked to sit in the living room, and told that the pastor would be right down. As he sat waiting the thought occurred—now when the pastor enters he will say, "Good morning, brother. Are you saved this morning?" This was his usual greeting to the milkman, the grocer, and everyone he met.

"Well," said this inner voice to the waiting man, "you might as well settle it now and be saved, so you can say 'yes' when he asks you." The man dropped on his knees, cried out in repentance, and was born of the Spirit.

Soon the pastor came in and said, "Good morning, brother. Are you saved this morning?"

"I am," said the visitor.

"The pastor knew the man and was surprised. "When did that happen?"

"Two minutes ago," was the reply. "I knew you'd ask me, so I got it all settled before you came in."

—Will H. Houghton,
in *The Living Christ*

* * *

A MORNING PRAYER

O Lord, hear my morning prayer!
My heart is restless for Thee,
For Thou art my fortalice—
My Saviour from Galilee!

Direct my thoughts, lips and feet
And give me grace for this day;
Use my life in Thy great plan—
In Thy precious name, I pray.
Amen.

— Sylvia Mattson

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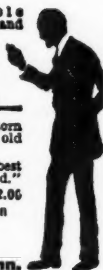
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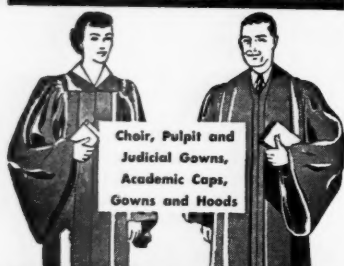
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SERVICE OR EXCUSES?

When God called Moses to go down into Egypt to service, notice how hard he tried to be excused. He made one excuse after another. How many of you have been trying to excuse yourselves from doing what God would have you do? Did you ever think what Moses would have lost if God had excused him and let Aaron, or Caleb, or Joshua, or someone else take his place? He never would have been on that mountain with Christ fifteen hundred years afterward. Didn't God reward him a million times over for all the hardships he endured in the wilderness? And yet here are men and women trying to be excused from God's service.

—D. L. Moody

KEEP YOUR EYES UPON JESUS

I. Don't look at circumstances.

Peter looked at waves and was rebuked (Matt. 14:31).

II. Don't look at men.

Peter looked at John, and was rebuked (John 21:22).

III. Don't neglect prayer.

Peter went to sleep, and was rebuked (Matt. 26:40).

—Craig Massey

AWAKE AND ARISE

Ephesians 5:14

I. The Addressees — Sleeping Christians

1. Those who customarily neglect examining self
2. Those in whom there is the prevalence of a carnal disposition
3. Those who have no conflicts with sin

II. The Message—Awake and Arise

1. A divine command
2. A personal message—"thou"
3. A message which requires immediate action

III. The Result of Heeding the Message

1. Promise of restored fellowship
2. Promise of guidance
3. Promise of spiritual knowledge

—Marion Lillieberg

WILL YOU HELP?

DURING and immediately following World War II, many hundreds of letters poured into the office, telling of the blessings received from MOODY MONTHLY by our fighting men in tanks, submarines, transports, planes, dugouts and camps. At one time more than 10,000 copies of MOODY MONTHLY were reaching United States and Canadian chaplains everywhere each month, for distribution in orderly rooms, recreation halls, hospitals and similar places.

CHAPLAINS are again writing for bundles of copies of MOODY MONTHLY to be distributed to various units of the armed forces in this country and overseas.

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E.S., Chaplain USA

"Your donation of MOODY MONTHLY is sincerely appreciated at this unit."

F/L W.K.B., Chaplain, Aylmer, Ont.

"... We could use a dozen copies of MOODY MONTHLY, but would appreciate half that number. Throughout the past year I have seen a number of patients reading the magazine, and quite a few have spoken to me of the enjoyment which such reading afforded them. Believing that 'the entrance of the Word giveth light', and knowing that your magazine remains true to the Scriptures, I will see to it that whatever copies you send are strategically placed."

F.L.W., Chaplain, VA

UNTIL just a few months ago, the gifts of God's people were sufficient to meet the demand for these subscriptions. However, large scale re-mobilization has again brought about a rapidly growing demand for distribution of this type of Christian literature among our servicemen. As a result the fund has been overdrawn.

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"Faith cometh by hearing, and hearing by the word of God."

Romans 10:17

Moody Monthly

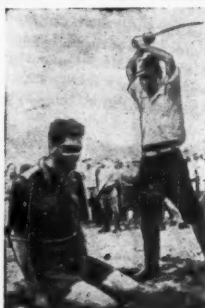
DE SHAZER

BY C. HOYT WATSON



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The Acts of the Apostates

(Continued from page 385)

The final exhortation of Jude is a threefold set of instructions about soul-winning. "And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh" (vv. 22,23).

No matter how bad we believe apostasy is in our time, no matter how precious the promised return of Christ is to us, we are still to be soul-winners. The days will never be so dark as to justify the laying down of our weapons or giving up the "work of an evangelist." It is certainly remarkable that the last message of the New Testament epistles before the doxology of Jude is a call to evangelism, with instructions and warnings.

Three groups of people are in view: those who need merciful tenderness, who hesitate only because of sincere doubts; those who are so close to an eternity of fiery judgment that urgent boldness is needed to snatch them out of the fire before it is too late; and those who are to be dealt with in compassion but with sensible caution lest the soul-winner be contaminated in some way. Our zeal is to be mixed with fear lest our spiritual lives or our testimony be endangered by familiarity with fleshly sins in others (Prov. 4:14-16). The winner of souls would do well to study carefully every word chosen by the Spirit for this last appeal to the children of God. Zechariah 3 is a useful parallel passage.

As the epistle began, so it ends, with statements assuring the hearts of believers amid dangers in the darkness of apostasy. "Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen" (vv. 24,25).

We rejoice over the fact that we are kept for Jesus Christ, but also in the fact that He is able even to guard us from stumbling throughout our lives on the earth. Paul was confident that "he which hath begun a good work in you will keep on perfecting it until the day of Christ" (Phil. 1:6, lit.).

God is able, after keeping us from stumbling now, to present us without blemish in exceeding joy at last. He is God our Saviour. That is, God the Father is called Saviour as well as God the Son. To Him belongs now, as in eternity past, as well as in eternity future, all glory, dominion and majesty. In divine wisdom He permits apostasy for a brief time; the ages of eternity will roll on unending after the memory of the present world has been forever effaced.

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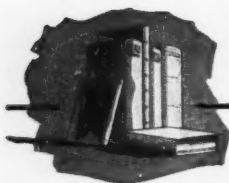
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Luther and His Times, The Reformation from a New Perspective, by E. G. Schwiebert.

Here is a massive, scholarly, monumental masterpiece, the product of more than ten years' intensive research by one of America's foremost Luther scholars. This is not just another biography of the reformer, valuable as that might be. After drawing the broad historical outlines of the period, the author traces the development of Luther against this background and shows his reaction to his environment and the impact of his new doctrine on his contemporaries. He pictures the Reformation with Luther as leader, as a university movement, with the University of Wittenberg solidly behind the great reformer.

The book is replete with engravings, half-tone plates, and an album of photographs. One is impressed with the thoroughness of the author's work which will be welcomed by all students who desire a comprehensive, analytical, and keen insight into the period of the Reformation. The present reviewer most warmly recommends it. The author is professor of History at Wittenberg College, Springfield, Ohio, a Lutheran school. 892 pages. Concordia Publishing House, St. Louis. (1950). \$10.00. K.S.W.

The Swaying Elms and Other Stories, by E. R. Blackburn.

Here is a volume that is refreshingly different and distinctly superior to the average run of so-called "Christian fiction." While each of these twelve short stories contains a spiritual message, yet first of all it is a good story. In the end this is a far more effective way of presenting Christian truth than to give the impression that the story is only incidental to the teaching.

The stories vary considerably in length. Almost half of them have a historical background. "Christiane the Huguenot," with which the volume opens, is both the longest and (to the present reviewer) the best of the twelve. It is a fast-moving romance, based on the Huguenot persecutions in seventeenth century France. "The Swaying Elms," the title story, has a modern setting and depicts the near tragedy which comes to an over-confident Christian girl when she allows herself to become infatuated with an unsaved man. "Before the Burning of Rome" and "A Story of Pompeii" are both interesting tales of Roman persecution of the early Christians. "Walk for Me" tells how a Christian youth, soured by a crippling battle wound, is brought back to spiritual and physical health by a young Christian nurse.

From a theological standpoint the book is sound; from a literary standpoint the work, though not perfect, is well done. 255 pages (paper). Moody Press, Chicago (1950). \$1.00. G.C.L.

Aunt Theresa's Bible Stories on Records, narrated by Theresa Worman.

A set of thirteen red vinylite (unbreakable) records, containing twenty-six Bible stories narrated by "Aunt Theresa," the popular director of WMBI's K.Y.B. Club. With some slight variations, the stories are the same as those found in the book *Aunt Theresa's Bible Stories* (reviewed in August 1950 *Moody Monthly*). As Miss Worman tells the stories in her clear, forceful

voice, the various characters speak out themselves at appropriate places. The narratives, which concern such Bible personages as Caleb, Rahab, Samuel, David, Martha, Peter, Timothy, etc., are both interesting and instructive. The recording is distinctly superior. The records are seven inch in size and each side has a playing time of approximately one and one-half minutes.

Single records, 50c each; set of 13 records, \$5.95. Moody Press, Chicago (1950). G.C.L.

Henry Martyn—Confessor of the Faith, by Constance Padwick.

This is the second volume in the projected Tyndale Series of Great Biographies. A paper covered edition of the same work was reviewed in our September, 1950 issue. 256 pages. Moody Press, Chicago (1950). \$2.50. G.C.L.

Broadman Comments, 1951, by R. Paul Candell.

This annual commentary is a dependable aid to the teaching and better understanding of the portions of the Word considered in the International Sunday School Lessons. The author well combines the scholarly with the practical in these presentations. Each study begins with explanatory notes on the lesson as a whole, followed by simple illustrative material. The practical applications are made in a section entitled "The Lesson in Life."

The prayerful student will be helped to broader understanding of the vital truths of the inspired Word by a diligent pursuit of these well organized "Comments." 460 pages. The Broadman Press, Nashville (1950). \$2.00. L.E.M.

Arnold's Commentary 1951, by B. L. Olmstead.

This fifty-seventh edition of *Arnold's Commentary* on the International Sunday School Lessons contains a wealth of stimulating material for both teacher and student. Essential points are clearly established, around which the lesson discussion may be easily developed regardless of the teaching method employed, and practical helps are offered for the various age groups. Spiritual values are given their proper place in this valuable commentary.

286 pages. Light and Life Press, Winona Lake, Ind. (1950). \$1.75. L.E.M.

Snowden-Douglass Sunday School Lesson 1951, by Earl L. Douglass.

Recognized as one of the most scholarly commentators of our day, Dr. Douglass has prepared another excellent aid for Sunday School teachers who use the International Lessons. His "Hints to Teachers" will be found a most valuable and stimulating help. In addition, the lesson plan, the outline, the very practical expositions, the appropriate illustrations, and the suggested topics and questions will be most useful to the teacher. The analysis of the Word as presented in this volume should benefit every student of the Bible.

478 pages. The Macmillan Co., New York (1950). \$2.50. L.E.M.

The Epistle of St. Paul to the Galatians, by J. B. Lightfoot.

A reprint of a great classic, first published in 1865 and still authoritative. Besides the Greek text and the extended notes on it, the volume contains valuable introductory material and three lengthy dissertations on special subjects. Many consider the North Galatian theory, as held by Lightfoot, to be outmoded since the research of Ramsay and others; but to the

present reviewer Lightfoot's basic position is still convincing.

384 pages. Zondervan Publishing House, Grand Rapids (1950). \$3.50. A.M.

Exposition of Genesis, by H. C. Leupold.

An up-to-date, scholarly, reverent commentary on the Hebrew text of Genesis by a contemporary American Lutheran professor. The author is fully aware of the attacks of destructive criticism on Genesis and ably refutes them, while holding firmly to the verbal inspiration and historicity of the record. The book shows wide familiarity with standard works of the past, but has a directness and freshness of approach that make it more valuable and practical for the student than the older commentaries.

2 volumes, 1220 pages. Baker Book House, Grand Rapids (1950). \$3.50 per volume. A.M.

Uncle Al's Missionary Adventures in Africa, adapted by Aunt Theresa Worman.

Children will be fascinated with this exciting missionary adventure, which provides just the right combination of good story and spiritual message. Originally presented in dramatized form over radio station WMBI, Chicago, the present adaptation has been prepared by "Aunt Theresa" Worman, director of the K.Y.B. Club.

64 pages (paper). Moody Press, Chicago (1950). 50c. G.C.L.

A Guide to Bible Study, Outlines of Biblical History, by Elizabeth C. Torrey.

Bible history is traced through Old Testament, inter-Testamental and New Testament periods in a series of carefully organized outlines. Six maps are included. Charts showing contemporaneous personalities and events from the divided kingdom to New Testament days form an especially helpful feature of the work. Very nicely done, though outlines are at times extremely sketchy. Cloth edition is advertised as having "teachers' helps," but has not come to the attention of the present reviewer.

55 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950) paper, \$1.00; cloth, \$1.50. G.C.L.

I was There When it Happened in China, by Mary Culler White.

A tale of the experiences of a veteran Methodist missionary to China, during the years 1937-1943. It is a story of Japanese invaders and Chinese refugees, a story of brigandage and of simple faith and missionary persistence. It is told with the clearness and vigor of an eye-witness account and out of a heart of compassion for the people. This heart-warming account will bring inspiration to many who we trust will be led to secure it and read it for themselves.

124 pages (paper). Abingdon-Cokesbury Press, New York (1948). 50c. H.R.C.

God at the Crossroads of Europe, by Eva Stuart Watt.

This is a sort of Christian travelogue of modern Europe. The author tells of visits to important cities of Europe, of experiences with Christian witnesses whom she met there, and then makes to live again faithful Christian sufferers and martyrs of the Reformation and other periods. While the volume is written most sympathetically, there appears to this reviewer to be considerable foggy as to when the author had all of these experiences. The total effect of the book is good and heartwarming.

184 pages. Marshall, Morgan & Scott, London (1949). W.F.

The Case for the Virgin Birth of Christ, by Chester E. Tulga.

As the title indicates, the author has brought together the essential ground of belief in this vital and fundamental Christian doctrine. He has done well in bringing together the scriptural authority. Here in the scope of sixty pages is made available the clear teaching of the Holy Scriptures on the subject. Every Christian witness

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...even in your church—watch out for the **SHARP TEETH** of UNBELIEF

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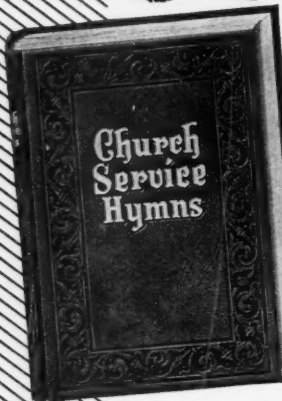
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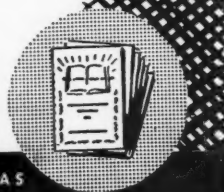
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60 pages. Conservative Baptist Fellow-
ship, Chicago (1950). 25c. P.B.F.

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Peterson.

A plain-spoken polemic against salvation
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116 pages. VLP publications, St. Paul
(1950). \$1.00. J.M.

**The Heavyweight Champion Who
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128 pages. Sword of the Lord Publishers,
Wheaton (1950). \$1.50. L.E.M.

The Search for Life's Meaning, by
Alfred G. Fisk.

A book of philosophy devoted to the task
of "gaining an intellectually clear idea of
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over against absolute determination, im-
mortality over against extinction, and faith
in a God as "the cosmic creative force, the
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source and sustainer of all moral values,
of all beauty and truth" (p. 205). While
many of the author's views coincide with
historic Christian beliefs, conservative
Christians will not agree with him in his
conceptions of creation, the person and
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249 pages. Fleming H. Revell Co., New
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Most of the contributors appear to represent the conservative branch of Judaism as distinguished from the orthodox, and this is reflected in their somewhat rationalistic views of the inspiration of the Word of God and related doctrines.

2 vols., 1431 pages. Harper & Bros., New York (1950). \$12.00 a set. N.J.S.

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208 pages. China Inland Mission, Philadelphia (1950). \$1.25. G.S.S.

They Go to Church.

Twenty testimonies on why they go to church are given by men in various walks of life: a governor, a banker, an educator, an attorney, etc.

20 pages (paper). Concordia Publishing House, St. Louis (1950). 10c.

On Being Your Best, by G. Curtis Jones.

The messages of this book were selected from broadcasts given by the author on the general theme, "Tomorrow is Sunday." The twenty-seven short chapters deal with the various phases of everyday living, attacking the sinful sicknesses of man, yet offering encouragement for a happy and worthwhile life. Although there is some tendency to overemphasize golden-rule philosophy to the neglect of the principles of grace, Christian workers will find the book very useful for both devotional and study class purposes.

129 pages. The Macmillan Co., New York (1950). \$2.00.

L.E.M.

Billy Graham Answers

[Continued from page 397]

Niems, France, that was attended by 18,000 people. That was the largest religious meeting held in France by a Protestant group in the last two to three generations. All over Europe there is a great turning to God, particularly in the Scandinavian countries and in France and Italy.

Moderator: Mr. Graham, I'd like to inject one comment made on this program a few months ago by Edward R. Murrow, distinguished CBS news analyst. Evidently he was in England at the time that you were conducting some revival meetings. He was there during the entire war, could be considered an objective reporter and a very competent one because of his past decade in the Islands. He referred to this wave of evangelism as charlatanism and that it was capitalized on the hysteria of the war-weary people; that they clung to it as they did to tea-leaf readers and crystal ball gazers. Those were almost his exact words. How do you account for that reaction?

Graham: Well, I respect the eminent correspondent as one of the greatest in the world today, but I should not make any comment on his appraisal of evangelistic meetings and of revival. But some time ago, I told Mr. Henry Luce, who came to Columbia, S. C., to attend our meetings, "You sent a man to cover our meetings who was a materialist, and a secularist, and who has no favor toward us at all." I said, "Would you send a dress manufacturer or a dressmaker out to cover a ball game?"

He said, "You're quite right." And the next time Mr. Luce covered us he sent a different man.

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Heart Letters from a Pastor

[Continued from page 381]

your spirit may be right with Him, and then all the rest will be well. And keep on writing. If you compose one sermon and should find your heart enlarged to preach another, still your labor in writing will not be lost.

If your conscience bears you witness that you desire to serve the Lord, His promise (now He has brought you into the ministry) of a sufficiency and ability for the work belongs to you as much as to another. Your borrowing help from others may arise from a diffidence of yourself, which is not blamable; but it may arise, in part, likewise from a diffidence of the Lord, which is hurtful. I wish you may get encouragement from that word in Exodus 4:11, 12. It was a great encouragement to me.

While I would press you to diligence in every rational means for the improvement of your stock in knowledge and your ability of utterance, I would have you remember that preaching is a gift. It cannot be learned by industry and imitation only, as a man may learn to make a chair or a table; it comes from above. If you patiently wait upon God, He will bestow this gift upon you and increase it in you. It will grow by exercise. "To him that hath shall be given, and he shall have more abundantly."

And be chiefly solicitous to obtain an unction upon what you do say. Perhaps those sermons in which you feel yourself most deficient may be made most useful to others. I hope you will endeavor likewise to be plain and familiar in your language and manner, though not low or vulgar, so as to suit yourself as much as possible to the apprehensions of the most ignorant people. There are in all congregations some persons exceedingly ignorant; yet they have precious souls, and the Lord often calls such.

I pray the Lord to make you wise to win souls. I hope He will. You cannot be too jealous of your own heart; but let no such instances as Mr. — discourage you. Cry to Him who is able to hold you up, that you may be safe, and you shall not cry in vain. It is indeed an alarming thought that a man may pray and preach, be useful and acceptable for a time, and yet be nothing. But still the foundation of God standeth sure.

I have a good hope that I shall never have cause to repent the part I have taken in your concerns. While you keep in the path of duty, you will find it the path of safety. Be punctual in waiting upon God in secret. This is the life of everything, the only way, and the sure way, of maintaining and renewing your strength.

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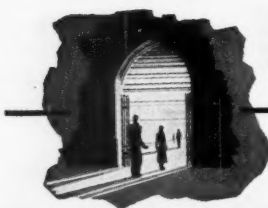
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"I've used every part of my missionary course at Moody," says Miss Matteson, who works with the Piro Indians in the Peruvian jungles. "The Bible training and training in knowing the Lord and walking with Him are most important." She used her Greek, medical subjects—and bookkeeping! The natives are constantly being cheated by each other, so she taught them how to keep simple account books of their trading and selling.

Miss Matteson has found a great and worth-while work in this strange land where a principal food is the banana (fifteen different kinds). Twenty kinds of fruits are cultivated by the natives

and fifty more may be found growing wild in the jungle. With a sprightly smile, Miss Matteson not only tells of eating fish and tapir, but adds that "parrot drumsticks are very good."

She arrived at her station among the Piro in September, 1947, with only a slight knowledge of their language gained from ten weeks' contact with a Piro Indian during her stay at the Wycliffe jungle base. Two years of drudgery, patience, and sign language followed. As she studied the native tongue she prayed that the Lord would eventually bless her efforts with visible fruit.

In January, 1949, the first Piro was saved. A language informant, he had learned salvation verses in Spanish, but they didn't seem to register in his heart. After Miss Matteson had taken the spoken word and written it in Piro, the verses took on new meaning for him, and he accepted Christ.

✦ In three short years, Esther Matte-

son learned this entirely strange language and reduced to writing a preliminary translation of the life of Christ, thirty salvation verses, and the book of Mark.

During this time, the young woman who never had a full-time companion found the Wycliffe translators' plane an indispensable asset in reaching all her Piro people. "My tribe is so scattered, I could never hope to reach all their communities if it were not for the airplane," she says. The Wycliffe translators have not only a plane, but a doctor, electricity, and other necessities at their jungle base. Missionaries in surrounding areas come in for periodic medical check-ups and other work. This enables them to work in peak condition for a longer time.

Miss Matteson's translation of Mark has been approved by the American Bible Society and is now being printed. In addition to the Word, the Piro have a small songbook of thirty-eight hymns, ten of which were written by the Indians themselves (some original and others translated). Part of the hymns are sung to the usual melody, but others have native tunes. The chief's son was saved while voluntarily translating the invitation hymn, "There's a Stranger at the Door."

More than 170 professed Christ as Saviour while Miss Matteson was among the Piro. Now that she is on furlough the Indians are organizing their own church and eight have already been saved. The only outside Christian help they have had since Miss Matteson left this spring was one visit from a Peruvian Spanish-speaking Christian.

✦ Some twenty-one letters from the Piro are more than encouraging. "They're really going on with the Lord, and that is because they have the written Word," says Miss Matteson. Writes one of the natives: "They ask me when will Giwno (Esther) be here to stay, they say. I tell them the over-there year, if Jesus permits her, she will come."

In February, Miss Matteson plans to study linguistics and anthropology at the University of California in Berkeley, and then serve on the staff at Wycliffe's Summer School of Linguistics at Norman, Okla., during the summer months. After that she hopes to return to her Piro people and translate Acts, Galatians, Romans, and the other Gospels. All these books are preferred before the Gospel of John because the fourth Gospel contains many metaphors and similes that are very difficult to translate with definite meaning for the natives.

Miss Matteson finds indescribable joy in being able to bring light and hope into the dark hearts of hopeless heathens, and eagerly looks forward to returning to this river people, most of whom have never seen wheels on ground. To her, it is perfectly acceptable to look upon settlements of stilted houses with thatched roofs and little or no walls as her home town. In the "over-year" of autumn, 1951, "if Jesus permits her, she will come."

Plan Alumni Scrapbooks

Alumni, gathering for the annual Founder's Week banquet in the Institute dining room, February 6, will find scrap-

Moody Monthly

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books of unusual interest at the various tables.

Herbert Lockyer, Jr., Alumni executive secretary, has sent requests to all former students outside the United States for letters telling of their present activities. These letters will be grouped by class year and placed at the proper tables for classmates to read.



Passers-by viewing "Dust or Destiny" in Moody bookshop display window. Even though the photographer arrived on a particularly chilly evening, several persons were watching the film.

View Film From Sidewalk

Downtown Chicago throngs were surprised, one chilly week recently, to see passers-by braving the cold to stand in front of a store window. It wasn't a Christmas display of toys, but the showing of the film "Dust or Destiny" in the Moody bookshop!

An ingenious arrangement of projector, shadow box, four-by-six-foot special mirror, and a screen enabled Frederick C. Crumb, shop manager, to show the Moody Institute of Science film to the outside crowd. A week's showings at 9:30 A.M., 12:30 and 4:30 P.M. were arranged to enlarge the bookshop's circle of friends and to introduce newcomers to the Institute's gospel-science film series.

A week before the showing, WMBI broadcast announcements of the coming event, and the bookshop carried a poster in its display window. News of the coming showings was spread by word of mouth with such rapidity that before they were begun, at least twenty individuals came into the store asking more specific information.

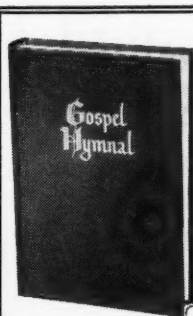
Crowds at noon and in the evening averaged twenty-five standing at one time, with a total of approximately one hundred stopping per showing.

One regular bookshop customer, a lawyer's secretary, was so enthusiastic about the project, she came in twice to get the free literature describing the films and on her own initiative stood out in the cold and gave it out to the crowds.

A medical student, especially interested in "Dust or Destiny's" scenes of a heart operation and the ear mechanism, took time to come into the shop and express his appreciation of the film. He added that it should be shown in all medical schools.

"Superb work" and "very well made" were terms used by a man connected

February, 1951



"Here is a book that no music committee can afford to overlook in selecting a new hymnal."

Dr. Harold L. Lundquist

GOSPEL HYMNAL...

448 choice hymns, with a division of choruses. 26 translations of the best Swedish hymns. 60 responsive readings. Send for returnable sample copy. Single copy \$1.50, postpaid; 100 copies, \$130, carriage extra.

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BAPTIST CONFERENCE PRESS

912 Belmont Ave., Chicago 14, Ill.



IN THE... WORLD'S LARGEST JEWISH FIELD

a long-established Mission is facing new opportunities

• The TRACT DISTRIBUTION is having a greatly widening ministry. Many thousands of these little messengers of salvation have gone forth in New York, with its two million Jews, and through our Postal Ministry to distant places and other lands.

• TRIUMPHS OF THE CROSS in Jewish hearts are recorded in our MONTHLY NEWS-LETTER. Write for a free copy of the booklet, "HOW TO POINT A JEW TO CHRIST".

NEW YORK GOSPEL MISSION TO THE JEWS, INC.

(Founded by the late Reverend and Mrs. Bernhard Angel)

Ruth Angel, General Director

149 Avenue B, New York 9, N. Y.

GOSPEL BOMBS ARE THE ANSWER!

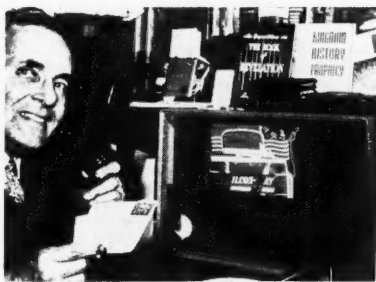
Have you longed for a way to Witness for the Lord in your place of occupation? Something effective that would be well received?

Dane H. Bryan, restaurant owner in Paradise, California, has printed below the "Thank You, etc." on the back of each check, the words, "Visit the Bomb Rack and get a message from heaven before you leave."

The Bomb Rack is 14x10 inches, will either hang on the wall or stand, because of a folding easel back. The center pocket contains a copy of "The Beau Brummel and Hitch-Hikers" and explains that this \$1.00 book is sent to each one mailing the return card inside the Gospel Bomb.



Our Equipment Cellophane and Unique Follow-up Affords you A PROVIDENTIAL OPPORTUNITY!



The Gospel Bombs have contents of proven success. The numbered return cards addressed to us are Business Reply and require no postage. On their receipt we mail the books and literature desired, and if a request for further information so designates, we dictate and mail a personal phonograph record giving the help needed. Because the numbers are recorded to you, the returned cards are then forwarded for your information that you may rejoice at the response.

Place a rack inside the entrance to your home. Put one in your office or place of business, church, hotel lobby, or some strategic location, and make it your ministry to keep it filled.

They are shipped with 100 Numbered Gospel Bombs on receipt of \$5.00. Additional BOMBS are \$3.00 per 100.

CARLETON E. NULL, P. O. Box 501, Oakland 4, Calif.

with one of the photography centers in Chicago.

A distraught and chilly mother pleaded in vain with her nine-year-old daughter to come away from the window. But cold or not, the girl refused to budge until she had seen the entire picture.

Remarks such as "I never knew this place was here" or "I didn't know you had such films" were heard over and over again by shop personnel.

One persistent woman took an hour's trip to the Chicago Loop just to see the showing and arrived five minutes too late. Undaunted, she came down again the following day, but was unable to see more than half the film because of the intense cold. She then decided to take descriptive literature to the proper authorities in her church so that a booking could be obtained and she could finally see the entire picture.

A businessman was so intrigued by the film that when he finally stepped into the shop to get warm he said, "Your film is so interesting to me that I nearly froze my ears watching it."

Many, entranced by the picture, rushed into the store to request an immediate booking for their church or organization. They were allowed to phone from the shop to the Institute, where Don Parson, Film Department director, promptly handled arrangements.

All in all, this new idea met with amazing success. More people, representing all walks and positions in life, have dis-

[Continued on page 426]

Classified Advertisements

Advertisements under this heading are 15 cents a word, minimum charge, \$3.00. Copy is due on the 20th of the second month preceding date of issue.

AGENTS WANTED

EXTRA CASH—EASY! SELL FRIENDS NEWEST design 21 for \$1.00, Dark Card, Novelty All-Occasion greeting card assortments, Gift Wraps, Animated Books. Profits to 50c per \$1.00 box. Special offers. Bonus. Prompt Service. Experience unnecessary. Write today for free samples. Name Imprinted Scented Stationery, Napkins, Book Matches, feature assortments on approval, free catalog, selling plans. Elmira Greeting Card Co., 2208 Elmira, New York.

STRANGE "DRY" WINDOW CLEANER. SELLS like wild. Replaces messy rags, liquids. Simply glide over glass. Samples sent on trial. Kristee 124, Akron, Ohio.

AMAZING NEW WAY TO EARN MONEY Quickly and Easily with Gifts, Stationery, Cards. No Experience Necessary. Send Now for Free Home Demonstrator and All Else Needed. 2 Best Sellers on Approval. Terry Studios, 501 Westfield, Mass.

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GREETING CARD SALESPERSON. \$50 WITHOUT risk. Sell America's leading 21 card Everyday Boxes—samples on approval. Amazing newest gift items. Free samples 150 for \$1.00 Personalized Stationery. Write today. Lorain Art Studios, Dept. F-58, Vermilion, Ohio.

YOURS FOR FREE TRIAL—EVERYTHING YOU need to make extra money! Experience unnecessary. Big profits. Bonus. Request Feature All-Occasion greeting card assortments on approval, free samples Name Imprinted Stationery, Napkins, Towels, free Catalog, Selling Guide and Surprise Gift Offer. New England Art Publishers, North Abington 418B, Mass.

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\$1 STARTS YOU IN BUSINESS. SELL FINE \$1 ties. \$1.50 and up values only \$7.20 dozen, you make \$4.80. Send only \$1 for 2 sample ties. Catalog free. Philip's Neckwear, Dept. 724, 20 West 22nd Street, New York 10.

WIN REAL CASH. EVEN BEGINNERS MAKE handsome profits selling new 21 for \$1.00, 3-dimension Everyday greeting card assortments. Novelty, gift wraps, household items. Free samples Imprinted Stationery, Napkins. Notes. Deluxe All-Occasion samples on approval. Bonus. Special offers. Write Pilgrim Greetings, 111 Summer, Dept. AM-7, Boston, Mass.

BIG PROFITS FOR YOURSELF, CLUB OR groups selling gorgeous Everyday greeting card assortments including new Scripture-text boxes. Also Easter, Gift Wrappings and Stationery. Write quick for samples. Robinson Cards, Dept. 401, Clinton, Mass.

OUR AGENTS MAKE BIG MONEY SELLING all-occasion greeting cards. Terrific box of 21 only 1.00. Over 75 other boxes. Profits to 100% plus bonus. Free samples. Kit on approval. Regal Greetings, Hazel Park 48, Michigan.

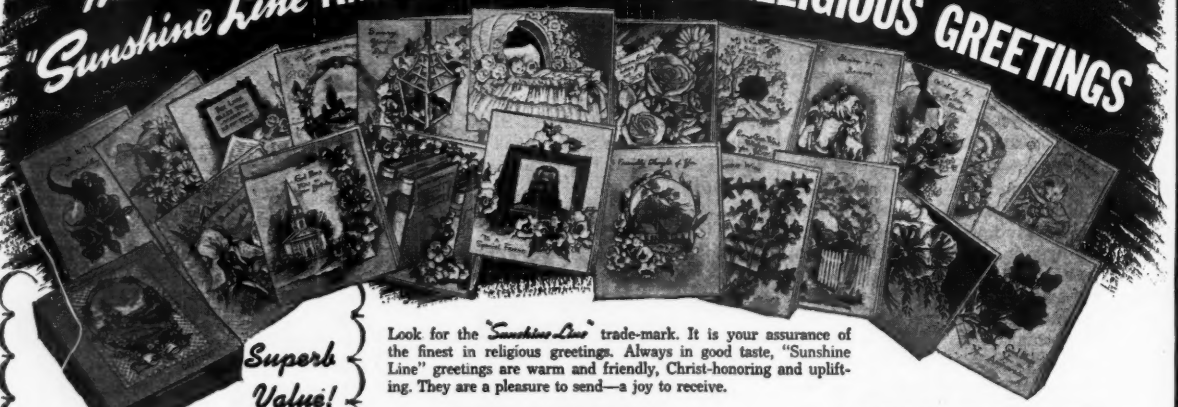
DO YOU NEED MONEY? \$40.00 IS YOURS FOR selling only 50 boxes of our 200 Greeting Card line. And this can be done in a single day. Free samples. Other leading boxes on approval. Many surprise items. Experience unnecessary. Free samples Personalized Stationery, Napkins. Write today. It costs nothing to try. Cheerful Card Co., 120 White Plains, N.Y.

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No. G3851 Without Scriptures \$1.00

Look for the "Sunshine Line" trade-mark. It is your assurance of the finest in religious greetings. Always in good taste, "Sunshine Line" greetings are warm and friendly, Christ-honoring and uplifting. They are a pleasure to send—a joy to receive.

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Same 21 folder as illustrated above, but with Birthday sentiments only. No. G2751 With Bible Verses \$1.00

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A brand-new selection of ten colorful folders that honor the risen Christ! Includes four large de luxe folders with sparkling gold color metallic underlays or colorful matching ribbons. A real 70-cent value! No. G7351 With Bible Verses 60 cents

EASTER IS MARCH 25

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(Church societies—ask for "money making sales plan")

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Anderson · Indiana ·

Moody Monthly

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HIGHEST CASH PAID FOR OLD, BROKEN Jewelry, Gold Teeth, Watches, Silverware, Diamonds, Spectacles. Free information. Satisfaction guaranteed. Government licensed, Ross Smelting Company, 29-RB East Madison, Chicago.

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EYES CAREFULLY EXAMINED. GLASSES FITTED. Dr. Eric G. Tavs, Optometrist, 3508 West Fullerton Avenue, Chicago. Phone Belmont 5-5234 for appointment.

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3 NEW SINGSPIRATION RECORDS BY PAUL and Bob. Unbreakable. Including Hornet Song, Beyond the Sunset. \$3.50. Levin and Findley, Dept. MRC, Carlock, Ill.

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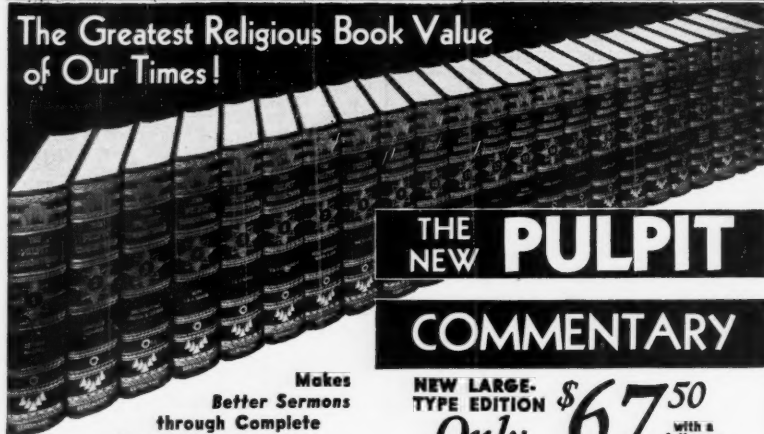
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covered where they may obtain good
Christian literature and procure films
with a Christian message. The bookshop
manager and clerks and other Institute
officials who visited the showings heard
nothing but commendation from the
spectators. There was only one difficulty
—the outdoor auditorium was just too
cold. Mr. Crumb and Institute author-
ities are already looking forward to next
spring and summer when, with a larger
screen and an even better arrangement,
"Sermons from Science" films may again
be shown.

For the technically minded: A twelve-
by-fourteen-inch translucent screen was
placed just inside the display window.
Immediately back of it was a shadow box,
and next to the box the movie projector.
The projector faced a special one-image
mirror three feet behind the shadow box.
Black paper was spread over the top from
the mirror to the box. The image from
the projector, reflected from the mirror
into the shadow box and then to the
screen, was clear and vivid in color when
viewed from outside. A loud speaker on
the sidewalk insured easy hearing in
spite of traffic and passing throngs. The
arrangement so intrigued some of the
masculine spectators that they came into
the store for a closer inspection.

Sixty-one men and women, repre-
senting eleven different religious
denominations, and coming from
eighteen states, Africa, Canada,
Korea, Lebanon, and the Netherlands,
were graduated December 14 from
Moody Bible Institute. Among the
graduates are those contemplating
foreign missionary service in Africa,
Ecuador, India, Ethiopia, Japan, Peru,
and the Philippine Islands.

Praise Missionary Film

"To Every Creature," Institute mission-
ary film in natural color and sound,
found an appreciative audience when
shown recently at O'Hare Field, Chicago,
before North Central regional and local
chiefs of the Civil Aeronautics Adminis-
tration.

Picturing transportation and communi-
cation difficulties in the jungle and how
the Institute's Missionary Technical
Course trains men to overcome them, the
film was especially intriguing to the audi-
ence because of the material on mission-
aries. The men kept Paul Robinson, co-
ordinator of the Missionary Technical
Course, for an hour after the showing to
ask about mission work in general.

Mr. Robinson has been requested to
show the film for the entire Chicago
CAA office staff, and to arrange special
meetings that the men's wives may see
the picture.

S. A. Woodruff, former publishing
agent of THE CHRISTIAN WORKERS' MAGA-
ZINE (predecessor to MOODY MONTHLY),
went to be with the Lord December 19.
During his years at the Institute, from
1912 to 1925, he was also in charge of the
publication department, including the
mailing and shipping rooms and printing
plant.

Moody Monthly

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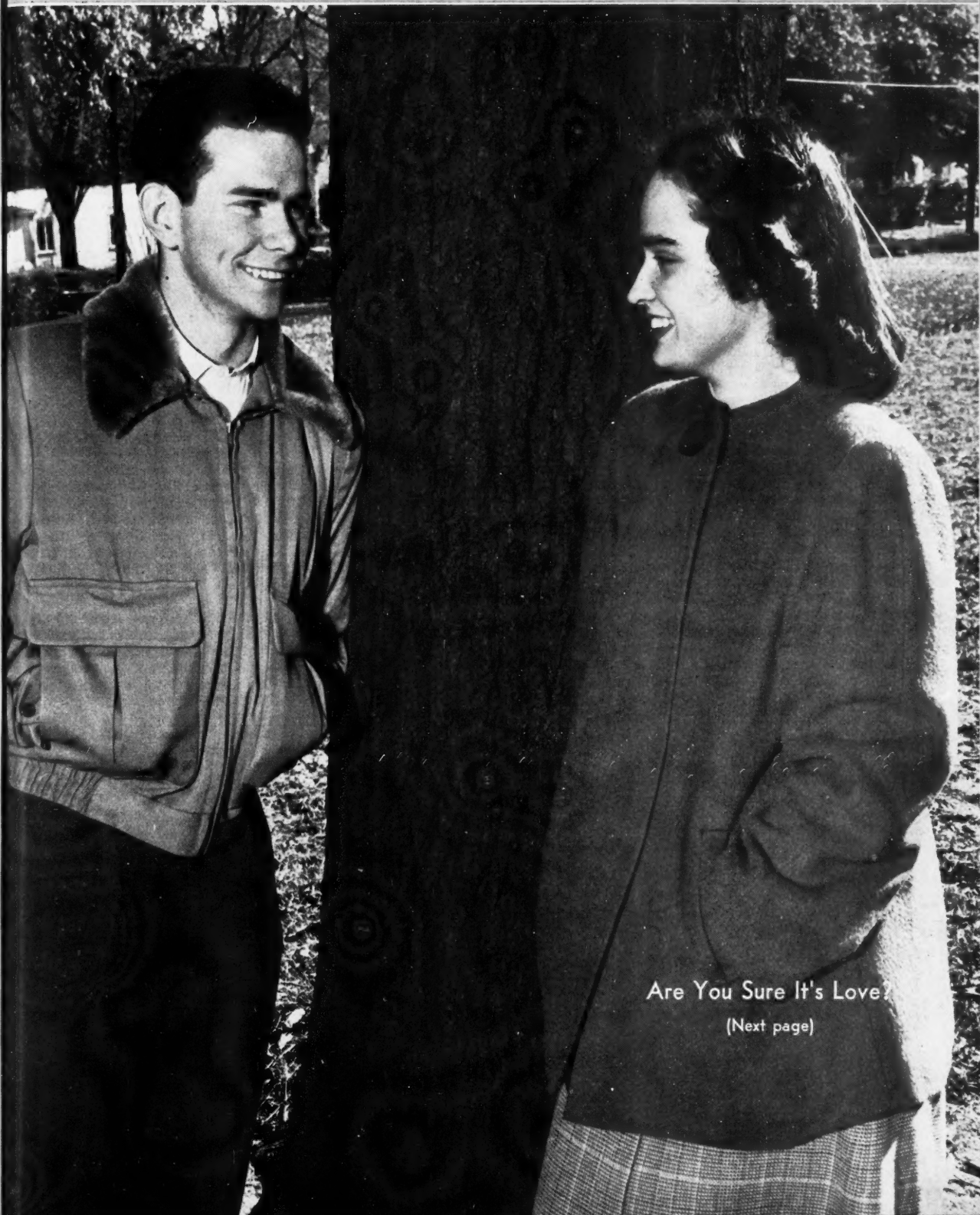
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Youth SUPPLEMENT

Hazel Goddard, Editor



Are You Sure It's Love?

(Next page)

Are You Sure It's Love?

By ELLEN McKAY TRIMMER

You may not be so "sure" after you have read the letter to Judy.
If you think you're in love, or ever hope to be, this is for you.

DEAR JUDY:

I was surprised, alarmed, and perplexed all at once when you—sixteen-year-old you—asked me for my ideas on the subject of marriage. You say that you are madly in love with Cal. As I sit here alone in the quiet night, the tears of those who have come too late for my advice haunt me and compel me to write at once telling you the truth about Christian marriage. My basis is the Word of God and the truth of what I will write has been proved by experience—my own and that of others.

You will remember, Judy, that I have explained many times to you that God made us like Himself—a trinity. We are spirit, soul and body. Now, if you have ever looked up the word "marriage" in your dictionary, you have found that Webster defines it as a "close union." So you see in order for marriage to be a "close union" it should include all three phases of our lives. Our spirits should be united, our souls knit together in love, and, as God's Word puts it, the two should be "one flesh." Now, Judy, let us carefully examine your new-found love in the light of this explanation of marriage.

First of all, I said that two spirits must be united in order for a marriage to be a "close union." You became a Christian some years ago and you know that at that time your spirit was made alive by the power of God. You also know that those who are unsaved are spiritually dead. That is why the Bible teaches that a Christian should never marry one who is not saved. How can death be united with life, or, as God asks, "What communion hath light with darkness?" You see, two who are unsaved can have "close union" spiritually, for they are both dead in sin. But when one is saved and the other unsaved there can be no unity—only spiritual conflict and discord.

This leads to what must be my first question. Is Cal a *real* Christian? Notice, I said a *real* Christian—not just a boy who "went forward" in some church and was baptized. So many Christian girls are content to accept this outward profession, feeling that this gives the approval of God and the church to their marriage, while all the time they know that their friend

shows no signs of the new birth. Do be careful. Ask yourself a few questions and answer them honestly for your own sake.

Is it possible that Cal may even profess salvation and attend church to gain your favor? When he goes to church, does he seem anxious for church to end? If you talk of spiritual matters, does he keep changing the subject? Do you think that if some day he became your husband and the father of your children, he would faithfully gather his family to read the Word and pray each day like your dad does?

Now, let us go a step farther in explaining this "close union." There must be not only spiritual union, but soul union. The soul contains our mental and emotional life. Perhaps the word "personality" would explain it better. It is that invisible something apart from the physical which makes each of us different from the other. In marriage there should be a blending of two personalities—companionship we might call it.

Sometimes young people are so blinded by so-called love that they hurry into a marriage in which there is no companionship. The chief cause of marital unhappiness is lack of companionship. This fact was revealed by a recent poll taken among married women by the *Ladies' Home Journal*. So you see, Judy, this matter of companionship is vital to a happy marriage.

Many a young woman who has spent a year in courtship has married and found to her surprise that her husband seems almost a stranger. There is no companionship between them. His ideals and opinions are entirely adverse to hers. His ambitions and interests are completely foreign to her thinking. Why were these things not revealed before the wedding day? Simply because every minute of their time alone together was spent in thinking of each other. There was no time for really getting acquainted.

Don't make this mistake. Keep things on a "friendship" basis until you are sure of your closeness as companions. If you do not find many common interests to talk about now, how can you expect to be companions for a lifetime? Remember, your married life will be made up largely of [Continued on page 431]

Retort

views
from
you

"Letter to Santa Claus" Potent

Your "Letter to Santa Claus" in the December YOUTH SUPPLEMENT is the most unusual yet potent article on Christmas I have read. I have given it to several friends to read and they felt as I did. Annawan, Ill.

A. LINDQUIST

Adults Church "Dream" Too!

Thank you for "Lost in a Pew." Young people are not the only ones who dream in church, and your author gave some practical and down to earth suggestions. Chicago, Ill.

HAZEL THOMSON

"Thanks" from Bob Williams

I am happy to know that there is a group who follows up after revivals. "Conversion—Just the Beginning" offers valuable suggestions as to methods. Memphis, Tenn.

BOB WILLIAMS

What Young People Need

I am thrilled with the YOUTH SUPPLEMENT. The articles are practical as well as inspirational—just what we young people need.

Newark, N.J.

CARL MILLER

Christianity That's Real

Don Rogers' testimony meant a great deal to me. As a young fellow, I can imagine what a shock losing a leg would be, yet there is no doubt that his experience brought Don closer to the Lord and that's real!

Philadelphia, Pa.

BILL PERRY

Are we giving you what you want? This is your SUPPLEMENT. We want it to help you, inspire you, and to give you the opportunity to help others. If it is to do this, your reactions and suggestions are a must!

"Rounder-up" Moody

Unfettered by traditional methods, young Moody rounded up young people . . . went after them until they came to him by the thousands.

CHICAGO . . . wild, fantastic Chicago! There was thrill mingled with a touch of fear as the young man of nineteen looked around at the struggling young western city. It was the fall of 1856 and the stories told about Chicago had so attracted the adventuresome spirit in young Dwight L. Moody that he had taken money he had saved and bought a one-way ticket from Boston to Chicago.

Moody was a stocky, energetic fellow who had recently come out of the hills of central Massachusetts to work in his uncle's shoe store in Boston. To avoid worrying his mother, he did not tell her of his Chicago venture until he arrived at the western outpost. Then back went a note in his huge country scrawl, explaining that he had cast in his lot with the budding young city a thousand miles from home.

One of the first steps Moody took in his new home was to join a church. It had been about a year since his Sunday school teacher had found him in the back of the shoe store wrapping up shoes and had pled with him to turn his life over to Christ. There had been no hesitation. The decision seemed to be the one step his whole life had needed. He was born again that day and gave Jesus Christ everything he had and was.

Describing the experience later he said, "I thought the old sun shone a good deal brighter than it ever had before—I thought it was just smiling upon me." He went to work right away to serve the One who had thus changed his life.

Now in Chicago he got a job at Wiswall's Boot and Shoe House and sought for a way to work as a Christian. He decided to rent a pew at old Plymouth Church and try to fill it each Sunday.

Fellows were his interest. He would hail them on the street, call them out of saloons, or knock on their doors in rooming houses and get them out of bed to go to church with him. Soon he was renting four pews instead of one! Moody wasn't content to see the churches empty while crowds of boys hung around the corner without anyone telling them about Christ. So he went after them. Chicago was a rough, raw city, where boys ran wild and the churches weren't reaching many of them, but Moody rounded them up and herded them into his church.

His Sunday afternoons were free, and Moody wasn't the type who could waste an afternoon doing nothing. He found the Wells Street Mission holding afternoon Sunday school, and applied to teach a class.

Imagine his surprise when he was told that they appreciated his willingness, but they already had sixteen teachers and

only twelve pupils! "You can teach a class here," they told him, "but you'll have to bring your own class."

So Moody did just that. Next Sunday he rounded up the first eighteen boys he saw and marched them in to form his first Sunday school class. "Butcher Bill" was among them and many another notorious drug store cowboy.

Moody worked with such persistence and energy that he soon got the reputation of being a real go-getter. But the boys, though they liked him tremendously, did not like the mission. So Moody started his own Sunday school in North Market Hall. Anything to please his boys. It was their Sunday school class and he was going to run it to suit them—except when he occasionally had to land on them to keep order.

The Sunday school didn't resemble the average church. One of the workers there said, "It was crowded to the doors with fellows and girls entirely new to me. They bubbled over with mischief and sorely tried the patience of the teacher but the singing was a vent for their spirits, and such singing I had never heard before! The boys who sold papers on the street had indescribable lung power, and the rest seemed not far behind."

Moody was leader and janitor. The hall was used for dancing on Saturday night. Moody, who by now had advanced to traveling shoe salesman, would hurry back to Chicago every Saturday night, roll away the beer kegs, sweep up sawdust, and arrange the chairs for the next day's Sunday school. By two o'clock Sunday afternoon his hall would be jammed with five or six hundred youngsters and he'd keep order while someone else spoke.

With all of his enthusiasm and energy Moody didn't think he could speak. He wasn't a preacher, he thought, just a "rounder-up." "The lightning Christian of Chicago," one of the preachers called him. Always on the go, he could tire four men out, and five hundred rowdies couldn't wear him out. He lived for them, and loved nothing more than to be with them.

No wonder his Sunday school grew . . . grew until it pushed out the walls . . .



Moody's methods were unusual—but they worked, and his Sunday school grew by leaps and bounds.

grew until dads and mothers were coming and insisting on a church for everybody. Out of it grew what is now Moody Memorial Church, on Chicago's north side—one of the largest centers of Christian work in America.

One characteristic of Moody, which no doubt had a great deal to do with his success in winning young people, was that he refused to do things in the traditional way if there was a better way, or a way young people liked better. He loved to throw programs to the winds and constantly to do something surprising—to keep his crowd guessing and wondering what would be next. He kept things moving, and the young people liked it.

He got to be such a crackerjack at preaching that he gave up his business and went at it full time. The YMCA was just getting started in those days, and Moody pitched in with all his enthusiasm to get fellows off the streets and into a Christian meeting. Those were the golden days for the YMCA, when thousands of men met Jesus Christ through its efforts. Moody was in the big middle of things, raising the money for the first YMCA building in America and heading up the Chicago association.

His Sunday school went ahead. He bought a pony so that he could get around to his pupils' homes and round them up. Everywhere he brimmed with enthusiasm, and young people caught his enthusiasm for the Bible and for the Lord Jesus Christ.

It wasn't long until Moody was preaching to crowds of ten and twenty thousand—in New York Hippodrome, at the Chicago World's Fair, in London's Haymarket

[Continued on page 431]



Some of the team from Scofield Memorial Church, Dallas, Texas. Right to left: Richard Ayers, Dave Roper (son of Harlin J. Roper, pastor), Billy Millet, Jack Whitworth and Bruce Kersey. Haskins photo

COURT WITNESSING Is Not Easy

By Wally Howard

Church league basketball offers real opportunity
for witnessing . . . but watch the danger spots.

A FINE high school athlete came to me one night, just two weeks after he had trusted the Lord Jesus Christ as his Saviour. He was bubbling with excitement.

"This thing works," he said. "Before last week's game I prayed that we would win, and we did." He paused for a moment, and then added, somewhat wistfully, "But I got to wondering about something afterward. What if some boy on the other team had prayed too?"

Bill hadn't yet learned all the rules of prayer, but one thing he had learned early in his Christian experience—that his new-found relationship with Christ should extend to every part of his life, athletics as well as church attendance.

Christian leaders have always known this, and have tried to provide Christian youngsters with wholesome recreation and athletics that would help produce a well-rounded life. Church league basketball offers organized team play to thousands of boys who are looking for exercise and competition.

But playing on a church basketball

team can mean more than recreation alone. To a real Christian it can mean opportunities for personal witnessing that would not be found elsewhere. There's the obvious opportunity of interesting boys in your church by getting them to play on your team. Since most church leagues require a player to attend church a certain number of times each month, many a boy has had his first taste of the gospel as a result of his desire to make the team.

And there are other openings. In the locker room before and after the game, and even on the court, there will be opportunities to stand up for the Lord and to speak to both unsaved teammates and members of opposing teams.

Many teams have a word of prayer together before they begin a game. This is often done in their final huddle out on the court. If so, it may give occasion for opponents and spectators to ridicule, especially if later in the game the team that prayed is losing. "Better pray now!" they'll shout at you. Or, "You didn't pray hard enough!"

But taking your stand publicly as Christians will give you the finest possible opportunity to show the reality of your profession. It will be an incentive for you to live up to what the crowd expects of you. Or it may be your downfall.

Your testimony will depend not so much on what you profess, as on what you are. And what you actually are will show up in a hundred ways during the course of the ball game.

Here are four danger spots to watch during a game, points at which you can most easily forget and spoil the testimony you want to establish.

First, check yourself for griping at your coach or teammates, especially if you're riding the bench and feel that the coach ought to send you into the game.

Second, watch your tactics in the game. Unclean and unsportsmanlike play will reveal your insincerity.

Third don't retaliate if an opponent plays dirty. Play the ball, not the man, and play it all the harder. Don't descend to his level of playing, but play the game

It Happened Like This . . .

By George Hearn

There was nothing spectacular about George's experience, but many young men and women are faced with this same problem.

I'll never forget that day in the real estate office in Forrest City, Ark. At the time it seemed like any other day—the routine was much the same. Yet now I know that day held something of the utmost importance in my life.

A fellow by the name of Black was talking to someone else in the office. There was something different about him. He wasn't the usual run of men who frequented the office. Then something in his conversation gave me a clue and I knew he was a preacher. He was unlike the few preachers I had known.

Some time later I ran into him again, and in talking with him I discovered he was new in the city, and I was able to help him in getting contacts.

One night Mr. Black invited me to his home for dinner. I was deeply impressed with the humble thanks offered to God, and I knew then what made him different.

After that evening I started to think about spiritual things and to examine my own life. The picture I saw was not pleasant. When Mr. Black invited me to his church on New Year's Eve I hesitated, for I didn't usually spend New Year's Eve in church. I marvel yet that I went.

There was a brief message and an invitation for the unsaved. I was completely shaken on the inside, for I knew

that the invitation was for me. My life was completely changed that night. Instantly, I loved the Word. I would keep my Bible open in my desk drawer and read every chance I got.

It wasn't long until I knew God wanted all my time. It was a struggle. I reasoned that it didn't make sense. I was doing well in the business world and could give of my means to the Lord's work. There was nothing in my background that would equip me for the ministry . . . a few years of professional baseball . . . four years in the army. What was there the Lord could use?

But on the other side I saw the chain of events leading to my acceptance of Christ. I could give no logical reason for my coming to Forrest City in the first place. On leaving the army I simply went there and got a job. It might easily have been any other city. I could see God's working in the whole thing.

We have heard the expression, "Don't go into the ministry if you can be happy doing anything else." That is the way it was with me. I could no longer be happy in business. The Lord gave strength to cut all business ties, and I went to school to train for the ministry.

I have had two years of training and now, as I continue to go to school, I am pastoring a small rural church which is a branch of Mr. Black's church!

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If it does, then pray for wisdom and guidance as your friendship develops into courtship. You can make your courtship a beautiful memory to carry all through the years of your married life, or a memory filled with regrets.

But what about the aspect which completes the threefold tie of marriage—the physical? Because Satan hates true love and the home where it flourished, he has put on a special campaign in these last days to give young people a wrong view of love. He has distorted and overemphasized the physical part of our God-given capacity to love one of the opposite sex. Do not let a courtship be marred by any looseness of behavior.

The physical side, of course, comes after marriage and completes the threefold tie that binds a Christian marriage. Together in spiritual fellowship and in soul companionship, husband and wife are also "one flesh" and "heirs together of the grace of life." Whether their dwelling be a cottage or a mansion, it will be a home, for true love will be there.

Judy dear, this is your mother's old-fashioned formula for love, which, if followed, brings an equally old-fashioned reward—a happy marriage.

Love,
Mom

"Rounder-up" Moody

[Continued from page 429]

Opera House, and everywhere else that he could hold a crowd. He was called "the biggest human" of his generation. He literally shook the world by his preaching of the message of Jesus Christ.

On February 5 the Christian world celebrates the one hundred fourteenth anniversary of the birth of Dwight L. Moody. Chicago has come a long way from the wild west town that greeted young Moody. But though the city has changed and Moody has gone, the need of lost men goes on and once again the world is reminded that the need is not met by traditional, doctrinal creeds, but by the old-fashioned, unfettered, but ever powerful gospel of Jesus Christ.

PREVIEW OF MARCH SUPPLEMENT Next Month

TOM BADE'S PREJUDICES. In the article, "Leaders Are Made" (November issue), mention was made of a teen-ager's prejudices toward Christianity. Readers have asked, "What were Tom Bade's prejudices?" Wally Howard is answering that question next month.

ALSO . . .

WHERE ARE THE CHRISTIAN LEADERS? The whole world is crying for what you've got!

PITFALLS OF POPULARITY . . . a warning to those who want to be "it."

proach, you have come to know more about your young man than the wave in his hair and the color of his eyes, how do you feel about him? Perhaps this test will end your romance. It will if your attraction for each other is just a passing infatuation with no real companionship.

Now let us suppose you have found a friend who is one spiritually with you and that your friendship has grown till your very souls seem knit together in happy companionship. Does your regard for him become deeper, more precious—something you cannot seem to do without?

the way it should be played. You can never lose out when you do.

Finally, keep an eagle eye on yourself about arguing back to the officials.

There are points at which you will want to pray for God's strength. If your game backs up your words, you may be able to reach fellows for the Lord that no one else can reach.

Are You Sure It's Love?

[Continued from page 428]

the ordinary rather than the glamorous. There must be enough in common to form that togetherness of soul which is essential to a happy marriage.

How can I prove the presence or absence of this togetherness? I know this will be the next question in your mind, Judy, and here is my suggestion. The next time Cal dates you, encourage him to talk—not about Bill's new car or Sue's latest "hair do," but about important matters. Get his ideas about success, about home, about his ambitions. If you let him talk and are a good listener, he will tell you all you want to know without suspecting you of seeking information.

When you feel that by this new ap-

February, 1951

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16. And he withdrew himself into the wilderness and prayed.

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how can I witness?

what about old friends?

must I give up everything?

LET'S FACE IT!

my parents object

should I date unsaved girls?
where should I go to church?

By L. Troutman

The question of church membership bothers me. Since I have become more interested in the truths of the Word, I am dissatisfied with my church; but my parents have been members there for years and it presents a problem. Can you suggest an answer?

A safe guide for a praying Christian is to stay where he is until the Lord makes it very clear that he is to move on. How will he know when to go on? There are as many answers as there are problems and circumstances. Perhaps there will be nothing more than a continuing compulsion, a strong feeling which he can neither define nor explain. He simply knows that he cannot grow without this new step of faith. Then it is time confidently to leave his old post. In another instance he knows of a very pressing need which the Lord indicates he can fill, and if he has exhausted the possibilities in his present situation, this may be another sign of the Lord's leading.

If he is in a church where the Word is not preached and the Lord is not honored, his first responsibility will be to talk with his parents and his pastor, letting them know his concern and the whys of it. Then if he must leave, there will be no question as to whether he has handled his part in a truly Christian fashion.

What are the first steps in getting into a closer walk with the Lord? I desire that above everything, but I can't seem to get much out of the Word. Are there definite things one can do to get started in really living for the Lord?

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Our Lord knew that His children would feel this need of knowing Him better every day, and in His kind provision He has made the means-by-which so very clear that none of us has any excuse for lingering on the edges. He is unlike some earthly acquaintances who may not be as eager for our friendship as we are for theirs, for when He knows our heart's desire for fellowship with Him, He gives in abundance. "And it shall come to pass, that before they call, I will answer" (Isa. 65:24).

Scripture seems to indicate many ways of increasing our fellowship, four of which we'll list below:

1. Through an ever-growing knowledge

of His Word, the Bible. "Thy word is a lamp unto my feet, and a light unto my path . . . The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:105, 130).

2. I John 1:7 says that "if we walk in the light, as he is in the light, we have fellowship one with another . . ." This, of course, refers to the Lord Himself, but there is the added fact that our fellowship and love for others of like mind grows as our love for the Lord grows, and that fellowship is very sweet and very essential for our development in this new life which is ours.

3. The Lord asks over and over, and even commands, that we fellowship with Him in prayer. Many Bible studies could be built around the words "seek," "ask," "call upon me," etc.

4. We often fail to realize what depths of fellowship with the Lord come from sharing what we know of Him with those to whom He is a stranger. Our fear and pride hold us back from some of the most thrilling experiences of our entire lives.

I am confused about this tract distribution problem. I am considered an "on the beam" young person so far as my Christian life is concerned, but I simply cannot see promiscuously passing out tracts to people I do not know. If I am wrong I want to know it.

The body of Christ is made up of many members with many different talents and means of usefulness, and the Lord is especially eager that we not pattern our life and service after another person, but after Him alone. The thing He desires above all else in us is a perfect willingness to follow Him anywhere and do anything He asks. Are we willing to distribute tracts for His sake, or do we say, "I'll go to Africa or China, but please, Lord, don't ask me to stand on a street corner with a handful of tracts"? It is our pride oftentimes, isn't it?

God uses tracts very wonderfully. A few well-chosen ones in your pocket may assist you in helping that fellow or girl you so long to win to Christ when he comes to you with a question. Generally speaking, the most effective Christian work is from friend to friend on an individual basis, but there are many who have no friends to tell them of Christ. So let's not scorn tract distribution, but rely on Philipians 4:13: "I can do all things through Christ which strengtheneth me" for being the obedient followers He wants us to be.



"WHY IS BOB JONES UNIVERSITY LIKE A SHOE FACTORY?" someone asked a student.

He answered, "Because Bob Jones University builds souls, ships heels, and sends them out in pairs."

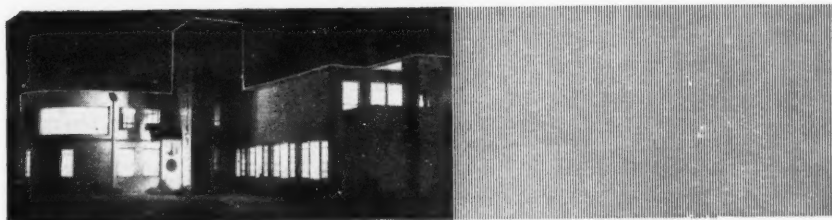
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16. And he withdrew himself into the wilderness and prayed.

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how can I witness?

what about old friends?

must I give up everything?

LET'S FACE IT!

my parents object

*should I date unsaved girls?
where should I go to church?*

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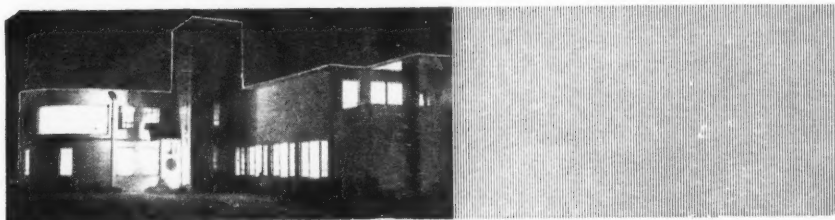
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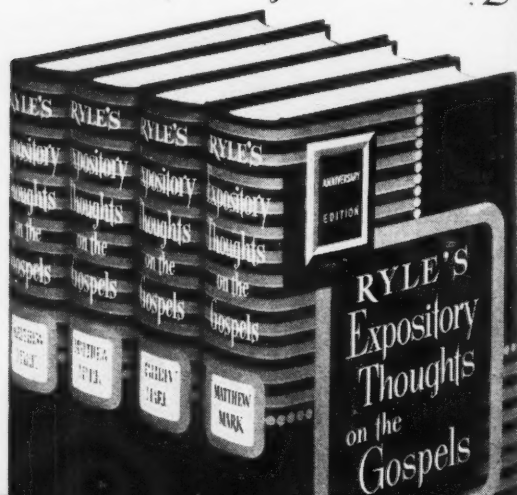
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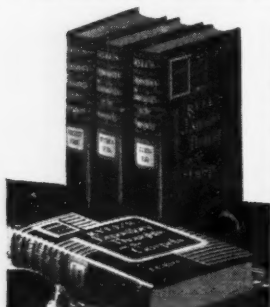
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